

The American Friend

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And Who is My Neighbor?

Rufus M. Jones

Gospel of Salvation

James R. Furbay

In The City of Many Waters

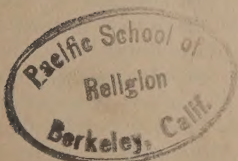
The Editor

Our Good Neighbor Policy

R. Ernest Lamb

War Prevention and the General Strike

Reginald A. Reynolds



OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

INSTITUTES OF INTERNATIONAL RELATIONS

"When I came to the Mid-West Institute of International Relations four years ago," writes a woman from a Middle Western state, "I had an interest in world peace and a vague desire to do something about it. My interest in international affairs was crystallized, and the things I have accomplished during the past three years have largely been due to the stimulus, the information, and the inspiration received at the three Institutes which I have attended. During the past year I have given fifty-five talks in fourteen cities of our state, twenty-one half-hour radio talks, and have written a weekly column on world affairs for our daily paper.

"As state chairman for the American Association of University Women, I have carried on international relations work in our branches, attended meetings of the National Conference on the Cause and Cure of War, and the National Peace Conference. I have conducted three public forums in a nearby city and in our own city I helped organize a school wide study of international understanding throughout the year which culminated in a splendid International Good Will Day Program which was broadcast. Awards were given to two outstanding students by the city branch of the A. A. U. W.

"My poster collection of seventy-five posters on World Cooperation and Peace Machinery, and of fifty posters, Scenes of Other Lands, has been in constant circulation in the State. As a member of the County Farm Bureau I have continued my work with the rural women and have written a news letter each month to stimulate their interest in world affairs.

"I started with this vague desire and you can see what you have helped me through these Institutes to do. What I have done anyone can do—it is nothing startling nor unusual—I have simply worked with and through the materials and facilities with which I normally had contact."

This letter states perhaps rather well the purpose of the ten Institutes of International Relations, which have just closed—to help train an intelligent and inspired leadership in various communities throughout the United States who can initiate and carry on programs in schools, churches, clubs and other organizations toward world peace.

A teacher wrote regarding the pro-

gram at one of the Institutes, "I do not remember any other conference in my experience where so little duplication has been made, and where the plane of the lectures has been kept on so high a level."

HIGH SPOTS IN PROGRAMS

Some of the high spots in programs which were widely commented upon included the closing address at Whittier by Senator Gerald P. Nye; the Sunday afternoon meeting in the bowl at Bethel College, Kansas, where 1200 people listened to Dr. Frederick W. Norwood of the City Temple, London, speak on "The Struggle for International Sanity"; the closing evening address by Judge Florence E. Allen at Duke University; the afternoon question period with T. Z. Koo of China, and the evening address by Norman Thomas on "Fascism and War" at the Mid-West Institute; and the outdoor vesper service at the Nashville Institute when more than 1500 people listened to Bishop Paul Kern speak on "They That Take the Sword".

Leaders who were primarily concerned with methods and projects and resources for helping members of the Institutes in community education included Dorothy Detzer and Mildred Scott Olmsted of the Women's International League for Peace and Freedom; Jeannette Rankin, Frederick J. Libby, Guy Talbot and Harry Terrell of the National Council for the Prevention of War; Clark Eichelberger, National Director of the League of Nations Association; Roswell P. Barnes, Associate Secretary of the Commission on International Justice and Good Will of the Federal Council of Churches of Christ in America; Lyman Bryson of Teachers College, Columbia University; and Frank E. Baker, president of Milwaukee State Teachers College.

EXTENT OF FRIENDLY LEADERSHIP

Among the Friends who were on the program at one or more of the Institutes were Mary Goodhue Cary, Elbert Russell, J. Herschel Coffin, Warder Clyde Allee, Garfield V. Cox, Herbert F. Fraser, Earle Winslow, and Hornell Hart. Other Faculty members from abroad, in addition to Dr. Norwood and T. Z. Koo already mentioned, included Toyohiko Kagawa, Dr. Y. Y. Tsu from China, John Emlyn Williams, central European correspondent of the Christian Science Monitor, and Pierre de Lanux of Paris, former Director of the Paris office of the League of Nations Association.

Kansas Yearly Meeting under the leadership of Frank Davies, Yearly

Meeting Superintendent, encouraged every Quarterly Meeting to send at least one representative to the Kansas Institute at Bethel College, and a good share of them did. This new Institute marked a very active and energetic effort on the part of the Mennonites, seventy-four of whom were among those enrolled.

YOUNG FRIENDS TO THE FORE

A special attempt was made by Emily Parker to bring together young Friends at Duke this year, which helped to account for the one hundred and six Friends who were at that Institute part or all of the time—a new high record, and probably more than were in all of the other nine Institutes put together, although the records are not complete at this writing. Methodists led again, as they have nearly every year, in making up the largest number of Institute attenders from any one denomination. College and seminary students were the most numerous of any occupational group, or lack of occupation, and teachers in public and private schools ranked next. More than one thousand dollars worth of peace literature was sold, Mid-West leading with sales of \$342.

"That's the keenest bunch of young people whom I've ever been up against," remarked a member of the Grinnell Institute Faculty who had had fifteen years of experience in conferences. He was speaking of the one hundred and twenty-nine Emergency Peace Campaign Volunteers who were in training there for active work throughout the summer. Forty more were at Duke and thirty-three at Whittier. These Volunteers had been selected from more than five hundred applicants who were ready and eager to do peace work this summer, and they lent a vigorous, dynamic character to the three Institutes in which they participated.

A SUMMARY OF SERVICE

This was the seventh season for the Eastern Institute, transferred this year from Haverford to Swarthmore, the fifth annual session for the Institute at Duke University, the New England Institute at Wellesley College, and the Mid-West Institute at Northwestern University. It was the second year for Grinnell, Whittier, Mills and the Pacific Northwest Institute at Reed College near Portland, Oregon, and the first year in Kansas. The Institute at Nashville had been held the last two years under the auspices of the Rotary Club, but this was the first year in cooperation with the League of Nations Association and the American Friends Service Committee.

This nation-wide Institute project is made possible by the support and co-operation of many groups and individuals including the Congregational Coun-

(Continued on page 343)

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WALTER C. WOODWARD

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And Who is My Neighbor?

By Rufus M. Jones

NEARLY twenty centuries ago this question, asked by a man versed in the law, elicited a dramatic story drawn from life which contains an eternal principle of neighborliness. It is a concrete universal. It is as satisfactory an answer for the world situation in this complicated age as it was for the little area of life on the eastern border of the Mediterranean in the first century.

A traveller, his race not indicated, but plainly enough a Jew, was passing over in the line of his business the dangerous high road between Jerusalem and Jericho. Bandits attacked him in a lonely spot, robbed him of his possessions, stripped off his clothes, beat him within an inch of his life, and, with the cruelty of their hard, unfeeling natures, left him by the roadside to die.

Two men in turn came by and saw him lying there in desperate need. They saw him with their eyes, but they did not see him with their hearts. They recognized in the situation no relationship of personal obligation. The affair lay outside their orbit. They had lost what Ruskin called "the innocence of eye," the power to *feel* the situation in front of them.

They were both exponents of religion. They represented in their official position a long and noble religious tradition. Their religion ought to have made them sensitive to human need, should have prepared them to be the bearers of that tender mercy and unstinted compassion which the Psalms they sang in their devotions revealed as being the heart of the God whom they worshipped. But as sometimes happens in this greatest business of life, the spirit of religion had waned away into a ceremonial habit and the mechanism of routine had smothered out the heart of the great faith they should have transmitted. Religion for them was confined to the area of a temple and had no place nor function in the outside world by the side of the highway.

Absorbed as they were with the minutiae of external performances they had forgotten that the essence of genuine religion is love and neighborliness. They saw the "sad case" lying there, but they were pressed for time to get to the temple service. To halt on the road in a bandit infested region was dangerous. To them "safety first" was a wise motto. And then they reflected that the poor fellow was probably too far gone anyway for relief to be of any use.

But they must have had thoughts like these in their minds as they hurried on: "It is too bad that such things happen to disturb the peace of good men like us. It is annoying to see a sight like that. There is a sociological problem which some committee of experts ought to take up and work out. We must not allow a state of things like

that on this Jericho road. There ought to be a Travellers Aid Society formed or an Anti-Bandit Brigade organized." And so with some such reflections they made haste to reach their appointment in the undisturbed region of religious ceremonies. Their religion somehow failed to produce in them that quality of life which makes a man a model neighbor to the person who is "in the fell clutch of circumstance."

The immortal story now introduces a man on whom the victim had no claim whatever. He was of an alien race and there had been centuries of misunderstanding and enmity between the two peoples to which these two men belonged. The newcomer on the scene was a Samaritan. He was sure to be in a hurry for he never visited Jerusalem unless he was compelled to do so. He would be spit at and pelted by the boys in the streets and would get away for home as rapidly as was ever possible. He too saw the "sad case"—saw it both with his eyes and with his heart. In the abstract it was no affair of his. There was no commitment, no claim, no obligation. The victim, if he could see at all with his pummeled eyes, must have watched the approach of this foreigner with no hope, no expectation.

But that man was the neighbor in the story. The "sad case" for him was not a "case," it was a living, palpitating person who was suffering wrong and was in trouble. With a heart brimming with human pity and sympathy, he banished all fear of the bandits, he forgot his hurry and the claims of his own business, he disregarded the fact of alien race and saw in the victim a person in need of help and he became his *neighbor*. He gave his time, his money, his personal care without a thought of the cost or the sacrifice and he made provision for the future need of the sufferer.

The story is a striking illustration of what Jesus once called "going the second mile." The Samaritan did the unexpected thing, he did what no external compulsion had laid upon him to do. He acted from a noble, inward impulse of goodness. He demonstrated that there is a quality of life and love which can rise above race and alien religion and all the fences of partition and separation. Here, then, in this "hero" of the ancient story, the portrait is drawn of the ideal good neighbor.

We are living in a world today which peculiarly needs to be reminded of the divine significance of that picture of the good neighbor. The Jericho road with its ruthless methods and its toll of victims runs like a sinister shadow across every land on the globe. The most pitiable aspect of commercialism is its hardness of heart. It can be gentle in spirit, it can render service and be concerned about the higher interests of the personal lives involved in it. But

it is too apt to think only of business opportunities, of the chance for gain, of the remorseless drive for financial returns. Even harder of heart is the intense passion of excessive nationalism which is a feature of our times. In its concentration of abstract aim it forgets the central importance of the personal life, and it sweeps toward its narrow goal without feeling pity for those human lives which are wrecked by the ruthless wheels of its onward march.

It is, therefore, a moment in the world's life when it is most important for all of us who have tender hearts and loving spirits and creative religious faith to keep alive this spirit of the good neighbor. There is no solution of the deepest problems of the world on a basis of hard commercialism, or of narrow nationalism, or of racial pride and isolation. On every one of those roads disaster lies in wait.

We already have on our hands, and I hope on our hearts, the remedial care of the heavy wreckage which these three ruthless aims of our present civilization have

produced and are producing. Our first concern as good neighbors should be to bind up the wounds of those who have been the victims on these new Jericho roads. We must be ready as model neighbors to give time and money and personal care for human relief. But we must not stop satisfied with that.

The Samaritan did stop when he had finished his work of relief. The times were not yet ripe for the fuller and richer conception of service. Our responsibilities stretch far beyond that goal. We are bound by our vision of life as good neighbors to labor to eliminate the spirit and the method which produce the victims and the wreckage and to find a way of life which does away with the occasion for hate and brutality and hardness of heart.

But at this present moment of crisis in modern civilization our primary task as good neighbors is that of personal responsibility for those who have been the innocent victims of ruthless theories of life and who today lie wounded and suffering by the Jericho road over which those modern theories have marched on to their goal.

The Gospel of Salvation

By James R. Furbay

Moreover the Lord was adding to the church day by day those being saved.—Acts 2: 47.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17:3.

AT A MEETING in a mission hall, a personal worker stepped up to a man and asked the question: "Are you saved?" The man without hesitation replied, "Yes, sir, I am saved." The worker stepped up to another man and asked the same question, to which the man replied, "I am being saved." Which of these men was right? Or, were they both right? Or yet, were they both partly right and partly wrong?

A leader in religious thought today has said, "When you discover a person's basic conception of salvation, you know fairly well the moral and spiritual height he has attained. There is no better barometer scale of spiritual values. What is true of the individual on this point is in large measure true also of the church. Its spiritual level is clearly indicated and revealed by its interpretation of salvation."

The gospel of Christ has always been the "good news" of salvation. A religion having nothing important to say on this subject would quickly die a natural death and disappear from the earth.

SALVATION IN THREE TENSES

The salvation spoken of in the Biblical writings has essentially three tenses. There is its past tense: "By grace ye have been saved"; "Thy faith hath saved thee; go in peace." All of the references to salvation as a past, fulfilled event, refer to an experience in which men see in Jesus' sacrificial love a manifestation of the forgiving love of God, and are thereby quickened into a newness of life. All of life begins to move more consciously in the direction of devotion to God's will. This is sometimes called "conversion" or "convincement."

There is a salvation functioning in the present tense. Said Paul, "Much more being reconciled, we are saved by his life," and again, "Ye are saved, if ye keep in mind what I have preached unto you." He also refers to "work-

ing out our own salvation with fear and awe." Certainly, a salvation in the past tense is worthless if it does not continue as a present working process.

There is also a future salvation toward which men strive and aspire. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed"; "He that endureth to the end shall be saved." But the great classic prophecy of the future cosmic and social salvation is Rev. 12:10: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." It is the picture of the fully realized Kingdom of God on earth; it is His will being done on earth at last.

The Greek word commonly used by the New Testament writers meaning "to save" (*sodzo*) is also frequently rendered, "to make whole," "to preserve," and "to keep." The word itself does not suggest anything narrow and compartmental, but something as wide and inclusive as life itself.

ACHIEVEMENT OF LIFE AT ITS BEST

Salvation fundamentally is a vital process, the achievement of life at its best. Jesus never proclaimed a legal, forensic salvation. He never spoke of it in terms of "payment of debt," or "satisfaction of justice," or "release from punishment." Salvation never meant to him merely an escape from perdition. It was not the acceptance of doctrines, the performance of ceremonial forms, nor even yet belonging to church. He always spoke of it in terms of a larger life—of "entering into life," of belonging to the Kingdom of God. This fuller life was not dependent upon any esoteric initiations—as with the Greeks—nor on any mysterious endowments, but simply upon following Christ in his way of life. Salvation meant an abundant, creative life.

"Clement of Alexandria at the close of the second century, before the legal and artificial Latin conceptions of religion had come into vogue, interpreted salvation through Christ to mean complete spiritual health—a life in which all of man's moral and spiritual capacities have been brought into normal function. The goal of salvation is to achieve a harmonious life. He interpreted salvation,

not in the light of escape, or freedom from consequences, or of satisfaction of justice, but in terms of a new creation, a new power of life, a new level of personality." (R. M. Jones, in *The Christian Century*).

Salvation at least means the becoming Christian in character, to possess "truth in the inward parts." Essential character was always of more importance to Jesus than names, or badges, or stereotypes, or lofty sentiments. By his references to the "losing of life" and the "gaining of life," he evidently meant a type of character which has value both for the present and the future life.

The sin from which men are to be saved was not viewed by Jesus as some hazy, abstract principle, but was anything and everything which cripples, distorts, perverts and damns life. It takes in a wide field. It involves much more than the question of personal morality. Obviously, full salvation for individuals and for society is a complex task. Not only the sins against one's body, but also sins against one's fellows are sins against God. Likewise insincerity and crooked thinking involve men in sin. Salvation is the liberating of life from its shackles and from all else that is blighting it. (If this is true, the church must keep an interested eye on the economic and other vital areas of life today). The gospels everywhere make it clear that Jesus regarded salvation as adjustment to the divine plan of life, both physical and spiritual.

A SALVATION OF CORPORATE SIGNIFICANCE

For ages men thought of salvation mainly in terms of the personal. To win divine forgiveness and to get safely to heaven seemed to be the chief end of religion. But that is not the emphasis of Christ. Salvation meant the same to him as the Kingdom of God. It meant fellowship with himself and with God in his mission and program of world-recreation and redemption. "To know Thee the only true God, and Jesus Christ whom Thou hast sent." The Kingdom of God can mean nothing less than the triumphing of God—the Supreme Good in the world. It is his will being done on earth as in heaven.

Salvation in the fullest sense is not realized until the whole of life is Christianized. In this sense it is a process to which we submit ourselves, and a task to which we devote ourselves. "Work out your own salvation." This task of becoming truly Christian in character and life and of making corporate life truly Christian is big enough for any one for whom there is appeal in adventure.

From such a vantage point as this, we may well ask again that old question, Who are the saved?

How far saved would you say the man was who wrote the hymn, "In the Cross of Christ I Glory," and sang it on the deck of his ship, while down inside the hold was a cargo of human slaves which he was bringing to sell in America?

How far saved would you say a man is who is chairman of the board of his church, is its most liberal contributor and made the largest gift for the building of the church, but who has made his wealth from the exploited labor of sweatshops and from brewery stocks?

Since that sin is everything that hinders, thwarts, opposes and defeats the Kingdom of God on earth, then salvation is the application of the power which was in Christ to free life from these damaging and damning forces.

If sin is essentially selfishness—the disregard for the welfare of others and the good of all—then salvation is the spiritual process of deliverance from selfishness to social concern, from near-sighted provincialism and nationalism to world-vision, and to be born again means "to see the Kingdom of God." When we witness the selfishness and entrenched greed in the world about us today, we feel like praying, "O Lord, deliver us, save us from sin!"

How is the Cross of Christ connected with this work of cosmic salvation? We cannot too forcefully emphasize that human sin runs out horizontally and affects the lives and the destinies of multitudes, and that it also runs vertically and affects God, involving vicarious suffering both ways.

In one of the Italian churches there is a picture of the crucifixion which shows the nails of the crucifixion driven through the hands and feet of Christ and on through the beams into the hands and feet of God who is seen in the shadow behind the cross. He is thus pictured as suffering in man's sins and defeats, and likewise his love throbs with the joy of man's recovery and remaking. Man's salvation is the work of God in his life.

Who therefore is the "saved" man? He is the man who is enlisted in Christ's service for transforming the world on Christ's plan, and who gives himself in loyal devotion to this task of being himself transformed and of co-operating in the larger transforming process. "The man we honor in a shipwreck," says William P. Merrill, "is not the one who runs around crying, 'How can I be saved?' but the one who forgets about himself in trying to save other people."

To keep us humble in the matter of our own salvation, we need to remind ourselves of those strikingly true words of the great theologian and philosopher, Fairbairn: "Conscious holiness is foster brother to conscious sin; the goodness that knows itself to be good is but the inward side of the spirit that outwardly thanks God that it is not as other men."

The world needs today the gospel of salvation. But it needs more than a tin-cup salvation. God's work of salvation takes in not only the clinical work of the church in its rescuing and rebuilding of broken-down lives; it is also operating in the educational, the cultural, the social-service, the artistic, the scientific, and the political areas for the transformation of life. Let us continue to proclaim God's salvation, but let us not forget to cooperate with the saving forces of God that are at work in the world about us.

Carthage, Indiana.

The Deep Green Wood

The deep green wood is calling me
In myriad-tonéd symphony:

Come from the noise and strife apart,
And rest thee here at Nature's heart;
Where wood-nymphs in the tranquil shade
Their ancient pipes and timbrels played.
A thousand joys are waiting here
To charm the eye and soothe the ear;
The luscious kiss of wandering breeze,
The sweet companionship of trees;
The honied scent of dainty wine
Distilled from fragrant eglantine,
The sunlight, sifting through the leaves
An opalescent carpet weaves;
While overhead bright bits of blue
Like roguish eyes are peeping through.
Upon each shrub and trailing vine
A thousand sparkling jewels shine;
While Peace, white-winged and Heaven-sent,
Is holding all in sweet content.

In myriad-tonéd symphony
The deep green wood is calling me.

ALBERT W. MACY.

In the City of Many Waters

A Pleasant Sojourn with Minneapolis Friends

IN a letter written to the Editor not long before this western trip was planned, Millard Jones expressed the hope that we might visit Minneapolis Friends in the not distant future. So, in arranging our schedule, we fixed our departure from Richmond at a time that would enable us to spend Sunday in the Minnesota metropolis. Such invitations encourage friendly circulation on our part. We like to go where Friends expressly want us, and believe that these associations are mutually helpful. We know they are to us—and this sojourn but emphasized this viewpoint.

On reaching the Twin Cities area late Saturday afternoon, we followed directions which brought us to the home of our generous hosts, John Worrall, his son Edgar, and daughters Ruth and Lucia. When on a vacation trip some two years previous, they had called at the Central Offices in Richmond so we already felt acquainted—had a friendly running start, so to speak. To supplement the welcome given by them, soon came Millard and Winnifred Jones from “just around the corner” where they live.

GROWING UP WITH MINNEAPOLIS

Immediately we began inquiring into the history of Friends in Minneapolis, gathering information from John Worrall, and from Dr. Thomas E. Drake. The latter, who goes to Haverford College next year to teach American history and to give special attention to the rich Quaker history collection there, has been a member of the History Department of the University of Minnesota this past year, and is making a special study of the early activities of Friends in this section. We were surprised to learn of the extent of these activities.

It may be said that Friends grew up with the city, though they have not kept pace with the growth. Indeed for a city of its size, with approximately a half million people, Minneapolis is almost presumptuously young. Not until 1867 was it even incorporated. We were informed that a Friend, named Hoag as we understand, helped name the city—the name, by the way, being a rather strange combination of the Indian and the classical, as is the case with the name of our Hoosier capital. “Minne” is the Indian name for water, while “polis” is, of course, the Greek word for city. How appropriate a name is “water city” is indicated by the fact that within the city are included eleven lovely lakes.

As early as in the eighteen-fifties,

scattering Friends came to this point—a few from New Hampshire and a few from North Carolina. The first Friends meeting was held in June, 1854, when the widely known Lindley M. Hoag was present. In 1860, the first meetinghouse was built. Next year there was quite an emigration from North Carolina to the future “flour center of the world.” Among the newcomers were Dr. Nathan B. Hill and family and Dr. Alfred H. and Eliza J. Lindley and children, who were to have a very active part in the new community.

A preparative meeting was allowed in 1863 by Red Cedar Quarterly Meeting of Iowa, and soon after a monthly meeting was set up under the newly established Winneshiek Quarter of Iowa Yearly Meeting. Friends continued to come to Minneapolis, largely from Indiana and Ohio now, and in 1886 the Lake Street Meeting was organized, a moving spirit and first pastor of which was Emma F. Coffin, now of Whittier, California, whose children, including our near neighbor, Lelah Kissick, were born in Minneapolis. This meeting was discontinued in 1895, since which time there has been but the one meeting in the city, known as the First Avenue Meeting.

ONLY CITY FRIENDS REMAIN

In the earlier years of the rapidly growing city, Friends settled freely in the surrounding country as well as in the town limits. Some country meetings were formed which flourished for a time. After some years, however, the farming Friends yielded to the impulse to move on, and disappeared from this section, leaving only the city-dwelling Friends to represent the Quaker movement there. They constitute a comparatively small but substantial group and have long taken an influential part in the religious and civic life of the city. In line with the place held by former pastors, Millard Jones is Secretary-Treasurer of the Ministers' Federation of Minneapolis, and gives part time to his work as Chairman of the Education department of the Minnesota Temperance Movement, the head of which is another Minneapolis Friend, Roscoe C. Coffin.

Simultaneously with the Woodwards, the Al. G. Barnes Circus came to town, and on opening a Saturday evening paper we found the picture of the visiting Quaker editor, with announcement of his appearance on the following day, alongside the circus pictures playing up the daring feats of the leaping horse-back rider. Incongruous as seemed this

juxtaposition, the make-up man on the paper must have divined our old penchant for the saddle.

SPEAKING IN A NOBLE SUCCESSION

Sunday morning saw us all up betimes and on hand at Sunday School, of which George Goodacre is Superintendent. Edgar Worrall led a live discussion of the day's lesson in the adult class, of which he is the teacher. Here we were surprised and pleased to greet our Filipino friend, Albert Esculto, who, some years ago, became acquainted with Friends through his friendship with David W. Day at Butler University in Indianapolis. He had visited with the Central Office group in Richmond. He has been at the University of Minnesota for some time, where he assists in the Department of Education, and has become a member of the Minneapolis Meeting.

As we sat in the meeting for worship before rising to speak, our thoughts went to those who had in years gone led Friends in worship and in spiritual teaching in this meetinghouse—particularly to three Friends of our personal acquaintance: A. Edward Kelsey, who here met Marion Jones who became Marion Kelsey, and joined Edward in a long and distinctive service as head of our mission work at Ram Allah, Palestine; Samuel L. Haworth, member of the Guilford College Faculty and Clerk of North Carolina Yearly Meeting; and the late Ellison R. Purdy, with whom we long worked so intimately on the Executive Committee of the Five Years Meeting. We felt that we could sense in the meeting the spirit of these devoted Friends.

KNOWING FRIENDS IN PERSON

Though the summer vacation period had begun, there was quite a good attendance at the morning meeting. On such visits we always anticipate the privilege of meeting in person Friends whom we have come to know through correspondence. Among such on this Sunday morning were: Edith Jones, Clerk of the Monthly Meeting, who is correspondent for THE AMERICAN FRIEND, and her honored father, Edward Watson Jones, L. Hedwig Bruhn, who became a Friend by conviction about the time of the war, and who, by an occasional note of encouragement, manifests her keen interest in having Friends continue their distinctive contribution in service; E. F. Worrall of Excelsior, a suburban town, brother of John Worrall, who has been

an occasional contributor to the columns of our paper; and occasional correspondents in Duane McCracken and Charles George. We were very appreciative of the presence of quite an elderly Friend, Charity Johnson, than whom there are few if any more long standing subscribers on our mailing list. We were told that if we could visit her we would always find a stack of AMERICAN FRIENDS piled neatly beside her Bible.

After meeting, we mingled with Friends at a picnic dinner that had been arranged on the lawn of the Arthur and Mabel Cahaley home, overlooking Lake Calhoun. While Friends were gathering, Edgar Worrall took the visitors for an initial ride about the lake-jewelled city which whetted our appetites, not only for dinner but for the further scenic attractions in which Minneapolis is so rich. Following an hour or so of fellowship around the picnic tables, we spoke to the group of matters of Friendly progress and interest.

In the latter part of the afternoon, we resumed, with the same efficient guide, our tour of this city beautiful, skirting and sometimes encircling its sparkling lakes, which entrancing boulevard drives make so accessible. In fact these lakes are so closely identified with the recreational and esthetic life of the city, and with its home life, with beautiful residences and landscaped gardens bordering their waters, that they and the city are one and inseparable.

AT THE FALLS OF LAUGHING WATER

Scenery, romance, poetry and history were intermingled in the points of interest which we sought out on that Sunday afternoon. Minneapolis owes an intangible and lasting debt to Longfellow for putting it on the map of romance and literature, just as surely as its strategic position on the Falls of the Mississippi has made it the great grain capital, industrial center and railway cross-roads that it is. In common with all other tourists, we must go at once to the Falls of Minnehaha, made immortal in the Song of Hiawatha:

"And he journeyed without resting,
Till he heard the cataract's thunder,
Heard the Falls of Minnehaha,
Calling to him through the silence.
'Pleasant is the sound,' he murmured,
'Pleasant is the voice that calls me!'"

Thus spoke the stout-hearted Indian lover, Hiawatha, as he threaded his way through the wilderness forest in quest of his heart's desire—Minnehaha, "Laughing Water," who dwelt in the wigwam of the arrow maker near the plunging, roaring waters that bore her name. We don't know what time of the year he made his knightly journey, but we are assured that were he to approach now in the dry season he could not de-

pend upon "the cataract's thunder" to guide him. So little if any water finds its way over the precipice at this time of year that the irreverent dub the Falls "Minnegiggle!" Nevertheless, the deep-cut, picturesque canyon of the Minnehaha Creek, almost in the very heart of the city, makes a deservedly popular beauty spot, and the use of a little imagination can easily supply the sentiment which a view of madly leaping waters would contribute.

Not far from the alleged Falls, erected on an islet in the stream, stands the life-size Hiawatha statue, representing the dusky hero carrying the maiden Minnehaha in accordance with the lines in the poem:

"Over wide and rushing rivers
In his arms he bore the maiden;
Light he thought her as a feather,
As the plume upon his headgear."

Evidently the sculptor, thinking those last lines a baseless flight of fancy, went realist. At any rate the sculptured form of Minnehaha suggests anything but a feathery figure, and the strained expression on poor Hiawatha's face belies the poetic assurance that he "sailed through the air with the greatest of ease."

BY THE WATERS OF MINNETONKA

Of all the attractions which Minneapolis and its environs have to offer, perhaps next in popular appeal is Lake Minnetonka—popular intrinsically in its own right, and popular sentimentally through the fame given it by the widely known song associated with its name. So that was another little pilgrimage for us. In the course of our drive we "took in" all the lakes which adorn the city, some of the better known ones, in addition to those already mentioned, being Harriett, Glenwood, Hiawatha, Nokomis, Lake of the Isles and Lotus Lake.

As a city, the young metropolis has little historic interest to offer. Give it time, however, and as Eugene Field once said of Chicago and culture, Minneapolis will doubtless make history hum. Its chief present exhibit is the ivy-covered Round Tower which remains of old Fort Snelling, established as a military post in 1819 to protect the fur traders against the hostile interference of the Indians who resented the intrusion of the white interlopers. For be it remembered that before Minneapolis was, and before a village on the other side of the river known as St. Paul was, trading posts here marked an important crossroads of the fur trade of the north country. Furs in the early days, then lumber, and now grain and dairy products, have been the foundations of the remarkable development of the Twin Cities.

Happily, this area is rich in the nomenclature of Indian lore and legend.

Innumerable place names memorialize the several tribes which once held sway in this "Land of Ten Thousand Lakes," to which Minneapolis advertises to be the gateway. Many of these names are poetically interpretative. "Sky-tinted Water," for example, is the English interpretation of "Minnesota." This is truly the land of the "sky-blue water."

MODEST MINNEAPOLITANS!

Reference was made above to a town across the river, which, incidentally, is the State Capital, and which is a terminus for a few fairly well known railroad systems. Minneapolis residents, who are about as modest as are sunkist Californians, concede the existence of such a town, but that is about all. They are inclined to compliment Providence for having shown such fine discernment in laying out their city. That this loyalty is long-standing is illustrated by an old story related as follows by another editorial visitor, Dr. W. E. Snyder, in a recent issue of *The Religious Telescope*.

The question had arisen in the Minneapolis school board as to the advisability of placing the Bible in the public schools of the city. A variety of opinions had their supporters and opponents, and discussion was rather spirited and extended. One member of the board, whose accent betrayed his foreign background and whose information on the subject was rather hazy, asked that a decision be deferred until he had time to examine the Bible and see whether or not it was a suitable book to place in the hands of the school children. He came to the next meeting with his mind made up—with a vengeance. "I be opposed to this here buke in the schules of Minneapolis," he said. "I find that it shpeak much about Saint Paul, but neaver a word about Minneapolis."

WONDER WHAT ST. PAUL WOULD SAY

We were regaled with more modern examples of the Minneapolis spirit, to wit: A Minneapolis police officer accosted on the river bridge an intoxicated fellow pointed eastward, so far as his tangling legs would permit him to keep a given course. "Where are you going?" was the officer's query. "Oh, nowhere," was the discouraged reply. "Keep right on then, you are headed in the right direction," came the cheering assurance.

When it was suggested that the Twin Cities be joined as one city under a new name, Minnehaha was proposed—obviously from the west side of the river: "Minne" for Minneapolis, and "ha ha" for St. Paul! This badinage is quite one-sided, manifestly, but it must be borne in mind that we were in the hands of our friends, the Minneapolitans. We don't know what St. Paul has to offer as tit for tat.

A DAY OF RICH ASSOCIATIONS

After a drive of about one hundred miles, we returned to the Cahaley home in the evening where quite a group of Friends was still gathered, and where another hour of friendly fellowship was enjoyed as we partook of our informal supper-lunch.

On the way back to the Worrall home, we called upon our good friend, Harriet W. Purdy, who, though still indoors, was recovering satisfactorily from a recent injury. It was evident that whatever discomfort she had suffered had not impaired her characteristic cheer and sprightly humor. Comfortably situated with her friend Larue Parker, she continues to make her home among her Minneapolis friends.

For us, the visiting Friends, this was a day rich in its friendly associations. Hereafter we shall think of Minneapolis in terms of its alluring waterscapes and its attractive lakeside homes, and, what is even more important, we shall think of Minneapolis Meeting in terms of the friendly folks who gave us so hearty a welcome.

VISITING A GREAT UNIVERSITY

On parting with our hosts the Worralls Monday morning, we drove to the University of Minnesota, which is located about as nearly on the fence between the Twin Cities as it could well be. While we wished to see something of this great university, which, with its twelve thousand or more students is said to rank fourth in size among American universities, our primary purpose was to call upon two sisters, Lucy and Jessie Arms, cousins of Catherine Woodward, with whom she had been out of touch for many years. They received us as if we were long-lost relations for whom they had left the beacon lamp burning in the window, and showed us all of the University we had time to see. As Miss Jessie Arms holds a responsible position in the University Library, she was especially interested in showing us, and we were particularly interested in seeing something of "how the wheels go round" in this great nerve-center of a modern university. As our minds still linger about that finely equipped educational "work shop," however, they ever turn not so much to its efficiently working departments, as to the Arthur Upson Memorial Library room, created in honor of a talented professor of literature who died early in what was already proving to be a brilliant career. Here, in an exquisite room which gently calls out to one to come and invite his soul, is maintained a model library of the world's great masterpieces. Here are no card catalogues to consult, no assistant librarians to molest. The true book lover may browse

among his favorites at will, taking down a volume here and there and turning its leaves fondly as he would clasp the hand in greeting a dear friend. Unfortunately we could not tarry, and regretfully turned away.

After lunching with our cousins at a cosy inn just off the campus, we set forth on our pilgrimage by way of the great open places of the Dakotas.

W. C. W.

Newberg, Oregon.

THE WAY TO LIFE IS THE WAY OF THE CROSS

By H. MILLARD JONES

Many of us are convinced that life plays some very strange games. We seek happiness and so often find grief and sorrow. We seek romance and find ourselves settling into a life of drab and somewhat colorless routine. We seek for peace, and lo, wars and strife are on every hand. The trust and confidence we place in people are often betrayed. We are apt to become cynical and bitter.

These experiences were not foreign to the life of Jesus. He sought to build a kingdom on a foundation of love, and saw it threatened by hate. He sought to establish a fellowship on the basis of mutual trust, and saw it betrayed by one of his trusted followers. He sought to bring into being a society constructed about the idea of service, and found within the inner circle constant wrangling for place and power. He sought to lift men to a high spiritual plane, and saw them continually return to grovel in the sphere of things. He sought to bring into being a Kingdom of Heaven, and saw men unable to lift their minds above things of earth. Surely his faith was tested and his soul tried!

Yet, to the bitter end, Jesus held true to his course. He remained true to his ideal; his faith was steadfast. He seemed to be laboring under the impulse and power of a mighty conviction that not even death on the cross could shake. Faintly and dimly do we perceive the truth of his ideal.

The more we learn of Jesus and his way of life, the more firmly convinced we become that he followed the right way and we, so much of the time, the wrong. Our ways have not yielded the return in happiness we were led to expect. We build our dreams and castles on a basis of materialism, of getting, and soon we find all our plans crashing about us, and the things we placed such trust and confidence in turning to ashes in our hands. We have followed the wrong way, and life about us would seek to teach us that fact. The experiences of the past few years should drive deep into our innermost consciousness the lesson of

the falsity of the promises of materialism. The abiding and eternal things do not reside along that road!

How long will it take for men to learn that the finest, and highest, and best things of life are attributes of the spirit, that do not depend upon material wealth, or social position, or world renown? Can't we ever learn that the richest lives are those that are enriched by a relationship and a fellowship? Surely life is "not a goblet to be drained, but a measure to be filled." May we seek, not so much a living, but rather the fulfillment of life. And we find the way to that fulfillment in the life and message of the One who said he came "that men might have life, and that they might have it more abundantly."

As we seek the fulfillment of life, the abundant life, we must also be conscious of the fact that the Cross is inescapable. The way to life is the way of the Cross. Too long have we shunned that way, and tried others, which have failed. Let us try the way of the Cross.

In a poem written by Chester B. Emerson, entitled "The Quest" we have a very vivid presentation of the way to the fulfillment of life.

I asked for bread!

Life led me to a plain,
And put a plough at hand,
And bade me toil until my bread I
earned.

I asked for drink!

Life led me to a sand
As dry as tearless grief—
Forced me to find the springs of
sympathy.

I asked for joy!

Life led me to a street,
And had me hear the cries
Of wayward souls who waited to be
freed.

I asked for words!

Life led me to a wood,
Set me in solitude
Where speech is still and wisdom
comes by prayer.

I asked for love!

Life led me to a hill,
And bound me to a cross
To bear and lift and to be hanged
upon.

Religious people are often an unkindly lot. Poor human nature cannot do everything, and kindness is sometimes left uncultivated because men do not sufficiently understand its value. Men may be charitable, yet not kind; merciful, yet not kind; self-denying, yet not kind. If they would add a little common kindness to their uncommon graces, they would convert ten where they now only abate the prejudices of one.—FREDERICK WILLIAM FABER.

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Good Will—Our Good Neighbor Policy

BY R. ERNEST LAMB

THE people of the United States have wholeheartedly endorsed the attitude of our government in proclaiming a "Good Neighbor" policy toward other nations.

We desire peace, both within our borders and on the high seas that surround our shores. The thought of a breach in the friendly relationship that exists between us and all other sovereign nations would be abhorrent to us all. We likewise stand ready to exercise our good offices in seeking to preserve harmony among sister nations of the world.

Our acknowledged American ideal, "Life, liberty and the pursuit of happiness," proclaims us a people who seek to dwell under a canopy of tranquility wherein we may enjoy the peaceable virtues of liberty and justice for all. Hence to be peace-minded, is to be patriotic in the truest sense of the word.

When we, as a nation, became a signatory to the Kellogg-Briand Pact for the renunciation of war as an instrument of national policy, we declared unequivocally that there was a better way to settle the differences that might arise between nations than the way of the sword. America desires to use the better way.

Our more recent action in granting independence to the Philippine Islands would indicate to all that we are not dominated by imperialistic ambitions, and have no thought of extending our domain by the ruthless method of military conquest. We reasonably suggest, therefore, that peace and good will are terms to be cherished and honored by all true patriots, and that the preservation of an amicable relationship with all other people should be the major concern of every good citizen.

The term "good neighbor" is a pleasing one. It suggests a familiar picture that all can easily interpret. It relates to our everyday contacts in our home community, and the contacts on a wider scale that we enjoy with the world at large. The qualities of a good neighbor are easily defined. He must have a due

By request of the Committee on Universal Good Will, this address was broadcast from Los Angeles on May 29, 1936. R. Ernest Lamb, pastor of the Friends Meeting in Los Angeles, is President of the Federation of Protestant Churches in that city.

regard for our rights and property, as we, in turn, seek to respect his. More than that, we wish him to be friendly, so that a mutual relationship may be established in which we will learn both to appreciate and trust each other, and lend each other a helping hand in time of need. This typical American picture is productive of that sense of social interdependence that we properly enjoy. To discover that our neighbor had fortified his home against possible attack by us, or to feel that we were obliged to seek police protection against an assault by our neighbors, would be intolerable to us.

In advocating universal good will, we are simply endeavoring to relate the good neighbor ideal in the community to the wider boundary lines of life. Nations, in time of peace, are for the most part made up of people like the people next door. Given the same consideration, they invariably react in the same way. Friendship portfolios for Mexico, dolls for Japan, food and clothing for famine stricken areas anywhere, have always evoked the warmest gratitude, and cemented the ties of affection between this land and those whose friendship we sought to cultivate, or whose needs we sought to relieve.

The matchless parable of the "Good Samaritan" will ever stand as the perfect interpretation of a good neighbor policy. We have yet to discover anyone who does not believe that the Samaritan traveller in the picture, did the noble, and hence, the proper thing. Reviewing the three philosophies of life that the parable presents—the philosophy of the thugs who said, what's thine is mine if I can get it; the philosophy of the Priest

and Levite who declared, what's mine is my own and I intend to keep it; and the philosophy of the Good Samaritan whose generosity proclaimed on his behalf, what's mine is thine if I may share it—leaves us of one accord in our conclusion that the philosophy of the one who proved himself a good neighbor is the best.

In considering our relationship with other nations, we point with pride to the fact that a flower garden is the only fortification on the great international boundary line that separates us from our Canadian neighbors to the north. The peace of a century that has followed this evidence of faith and good will is suggestive of what may be achieved elsewhere in the field of military limitations, when confidence, begotten of integrity of purpose, is permitted to operate.

Let us then consider some of the elements in American life, as we know it today, which make for peace. By fostering these factors, and seeking to eliminate the fears and prejudices, born of ignorance, that still exist, and are inseparably associated with war, we will contribute materially to the establishing of a world order in some measure commensurate with the standard of civilization that we seek to maintain.

Trade: A recent slogan adopted by our business leaders is World Peace through World Trade. Realistic industrial executives recognize that war is a poor business partner, and therefore seek to preserve for peaceful commercial transactions the trade routes and markets of the world. They know that war provides profits for the few at the expense of the many, and leaves the land exhausted and impoverished when peace is again restored. Trade is a matter of reciprocity, with both parties gaining by the transaction; we do not press for it at the point of the bayonet, or force our goods on an unwilling purchaser. Given fair play in commercial transactions, the cause of world peace is inevitably advanced, and it is comforting to know

that our captains of industry want peace and are increasingly directing their efforts to that end.

Race: The interracial and international background of the American people is another potent factor in the development of a spirit of good will. Every nation on earth has contributed toward the present citizenship of the United States, and by living with the descendants of these peoples we discover the intrinsic worth of those who would otherwise be known to us only as foreigners. From them we learn to appreciate the contribution the old world has made to the new, and to recognize our indebtedness to the Orient and to our Latin American neighbors to the south.

Education: The modern school curriculum, with its emphasis on social studies, is also making a significant contribution toward peace and good will. The sanguinary reviewing of the records of ancient battle fields is giving way to studies of the cultural and scientific attainments of masters who have lived and labored under flags other than our own; to class room considerations of the finer qualities of the citizens of other lands; and to a recognition of the vital part such lands have played in providing the standard of life that we enjoy today.

Transportation: A good neighbor is one who occasionally drops in for a visit and thereby develops sympathetic ac-

quaintanceships. Modern means of transportation make these interchanges increasingly possible among peoples of different nationalities. Students frequently spend a year or more studying in another land, and business and pleasure invite others to avail themselves of travel facilities at their disposal. By such contacts, national barriers and prejudices disappear in favor of the benign influence of world-wide fellowship.

Radio: When we "tune in" to great messages or music that come to us over international hook-ups from all parts of the globe, we become world-minded, and as we listen to the best that other nations provide for our information and entertainment, we consciously, or unconsciously, register more adequately a sense of appreciation and good will for the land thus represented.

Motion Pictures: Films depicting the unsavory side of life in other nationalities cause offense to and ill will among the peoples so portrayed, but pictures that faithfully set forth national customs and habits will not only arouse interest abroad but will win the approbation of the homeland which they claim to represent. When the motion picture producers fully discover that good will makes good business, and produce pictures capable of effecting that result, a wholesome and attractive knowledge of life in all lands will be commonly at our disposal.

Religion: Since the landing of the Pilgrim Fathers, religion has provided a determining influence in the directing of the policies of the American people, and today the United States occupies an honored place as a great Christian nation. American Christians have sent forth missionaries to proclaim the gospel message, and to share with those of other lands the spiritual experiences they cherish. Believing in prayer, and the value of intercession as a fruitful avenue for the extension of universal good will, they have shared with the holy prophets of old a vision of the peace that will ultimately be attained in the way of righteousness, and in the Fatherhood of God have recognized the implied brotherhood of man, of whatever race or nation. Good will is essentially God's will, and as the nations unitedly seek to attain it, the sense of spiritual solidarity thus afforded, will bind people everywhere in holier accord.

These, and other factors, are now operating, or can be made to operate, in the interests of world peace. By her international background, her prestige as a great peace-minded nation, and her avowed determination to follow the policy of a good neighbor, America has provided for herself a golden opportunity to direct the thoughts and habits of the world in the way of good will and the establishment of a more permanent peace on earth.

War Prevention and the General Strike

BY REGINALD A. REYNOLDS

Reginald A. Reynolds, an English Friend, is General Secretary of the British No More War Movement, and the author of many articles on world affairs.

THE first recorded instance of a successful general strike, combined with a national revolt against imperialism, was the successful movement of the Israelites under the leadership of Moses.

From that time onwards, the right of the people to refuse to work or cooperate in any way with dangerous or oppressive governments has been periodically vindicated, and the success of organized collective resistance of this kind has been demonstrated in practice.

The contribution of the war resister to the practice of non-cooperation arises not simply from the fact that it is the only method of resistance to war which is open to him, but because it is itself the logical outcome of his position, which automatically places him among those who cannot cooperate with militarist governments.

The difference between a purely "individual" resistance to war, and resistance on an organized and collective scale, is two fold. In the first place it is numerical, and in the second place it is func-

tional. For while the resistance of isolated individuals vindicates their rights as human beings to abstain from slaughter of other human beings, it does not itself put an end to war or the causes of war until it becomes a mass movement. Mass war resistance through general strike, however, challenges the war machine itself and seeks to bring it to a standstill. And beyond that objection lies the final task of building a new civilization upon the basis of peace, involving social justice and equal freedom.

A few years ago there seemed good reason to hope that a world consciousness was developing among the working class and the oppressed peoples capable of wielding effectively the weapon of collective non-cooperation. The working class in Britain had stopped "intervention" against Russia. The German work-

ers had defeated the Kapp Putsch by a general strike. The methods of Gandhi were rocking the foundations of the Indian Empire. In Bardoli, 80,000 peasants won a non-violent strike against the payment of taxes.

But the collapse that has followed has been spectacular and disastrous. In Germany, in Austria, and in India, the workers fell victim to opportunism, and in Britain they succumbed to the universal panic produced by fascism on the Continent, finding themselves marshaled behind a "League of Nations" that was the embodiment of almost everything against which a genuine League of Nations would stand.

Between 1930 and 1934 it became clear that the labor movement throughout the world had lost faith in its own ability to face the problem either of fascism or of war, and was in full retreat from the double menace. Labor had abdicated from its historic task and joined the older empires at Geneva in maintaining the balance of power through the frame-

work of a "collective security" based upon imperialism and armed force.

The general strike policy is our alternative to "collective security," and our answer to the war crisis which must inevitably arise from any successful application of "sanctions" by imperialist powers which object to other powers adopting their own methods. Organized, disciplined, and peaceful resistance by the working class to all war measures provides today the practical alternative to war, and individual action will be effective mainly in so far as it tends to the realization of such organized resistance and identifies itself with it.

A "success" of the League in imposing the will of the Powers upon Italy or Abyssinia or both would at best have

left us a world governed by force and aggravated by new grievances, a civilization motivated by greed, and further causes of future conflict. But the policy of individual and collective resistance to war remains ethically unassailable and the sole solution in the realm of practical politics.

This point of view has been put forward in a special statement on the general strike and adopted by the British No More War Movement. It contains the essence of the case:

"No greater mistake could be made than to attempt to crush fascism by military force. Such an attempt would merely give to our own militarists and national fascists the opportunity to speed fascist development under cover of the need for emergency measures.

"This much is certain; that there will be very considerable strike action taken in the next war-emergency by trade unionists who are determined to resist war at all costs.

"No one can compel the workers to work. No one can defeat them so long as they resolutely refuse to make or transport munitions, to transport troops, to permit industry in general to function. But if the working class organizations begin to challenge the power of the State in the realm of armed force, then obviously they are at a fatal disadvantage. For the superiority of the military apparatus of the State is so indisputable that to embark upon a policy of violence is positively to ask for defeat and disaster.

"But difficult as the task may be, it is surely infinitely preferable to the prospect of the mass slaughter of renewed warfare."

The French Legislative Elections

BY EUGENE ROSSIGNOL

THE FRENCH legislative elections of May, 1936, ended, as you know, in the electoral triumph of the parties composing the "Popular Front," and the democracy of our country bases great hopes on the next Parliament, and on the Government it will set up. For the moment, one certain thing is that the new chamber will present a very different appearance from that of the last one.

The Communist Party, in appearance at least, has made considerable advance, from 600,000 to more than 1,500,000 votes with seventy-two elected representatives. The Socialist Party, called the S. F. I. O., has also been considerably reinforced with one hundred and forty-five elected. And further, fifty former radical deputies (independents), but really subservient to the money interests, have not been re-elected, which is a good clearance.

It will not surprise you to hear that these elections have provoked considerable feeling among the capitalistic and nationalistic cliques of the Right. Our so-called informative press, venal and demagogic as it is, making common cause with the "right thinking" journals of the Right, has also done its best to create this panic. This rather lamentable state of mind is leading at this moment to an assault on the franc. Is it speculation? Flight of Capital? What? One does not rightly know. What matters is that gold is leaving the Bank of France.

One might comment on the singular "patriotism" of these capitalists, so "national" in words, who have no hesitation in preparing an infinitely difficult situation for the men who will tomorrow have the responsibility of power. I will now only try to draw the moral of these elections, and to indicate their meaning.

This article comes from the offices of the American Friends Service Committee, with the notation that its author is a member of the Society of Friends in France (Paris Meeting) and is extremely well-informed upon all matters relating to French politics.

The recent elections are, above and before all, the result of profound discontent. The mass of French people has the feeling that at present, neither in home or foreign politics, have the true interests of the nation been defended as they should have been. Since the war, and under the pretext of national unity, monopolistic capitalism has not ceased from exercising a sort of immature dictatorship for its exclusive ends. Already almost master of the State, it has dreamed of enslaving it completely by installing a fascist regime on the ruins of the Parliamentary republic.

If it is the moving spirit behind this conspiracy, it is also its banker. By means of the press, an unheard of campaign of hate and defamation has been organized against the leaders of the social democracy, as for example, the attempt against the life of Leon Blum, the Socialist leader. Socialist chiefs have been attacked in proportion to their influence and their talent. They have been charged with all the sins of Israel, and accused, according to the needs of the day, sometimes of being in the pay of Germany, sometimes in that of Soviet Russia, or even in that of England. This violent demagoguery, as incoherent as it is stupid, has had no other result than that of exciting the anger and contempt of the mass of the people—the so-called Left.

If we pass now to foreign policy, it is clear to the most unprejudiced eyes that that pursued by the reactionary Right has been one in behalf of its home policy and for its mischievous interests, without the least care for the higher interests of the country or any sense of reality. For example, every concession, every possibility of understanding with the German Republic of Weimar was obstinately refused and thus the triumph of Hitlerism was prepared for and assured.

Of all the great powers of Europe, France was perhaps the only one that could, at any given moment, have ended the frightful nightmare that weighs on Europe when it enters upon the path of reciprocal and controlled disarmament. That was possible, for example, in 1927, since even according to Marshal Foch's avowed belief, the disarmament of Germany was then complete.

But these Nationalists, and their allies the armament-makers, were on the watch. On them rests the frightful responsibility for checkmating the conferences on Disarmament. They are the magnates of Crenot and Briey, who by their representatives in power, Poincaré and Laval, prevented all the strictly gratuitous friendly gestures which might have consolidated the German republican regime. These are the men who have sabotaged peace. And these it is also, who in their venal press, now envisage an unconditional understanding with Hitlerism, leaving it free to work its will in Central and Eastern Europe.

The fascist democracy goes so far in this direction that a well informed and very talented Conservative journalist, like M. Emile Bure, was literally revolted by it. In his journal *L'Ordre*, he wrote as

follows: "Yes, proraganda in favor of Hitlerism is well done in France, but it is strangely facilitated by the class selfishness of an exhausted middle class, ready in its folly to accept a master of the State who would guarantee to it the free possession of its wealth and privileges." And, in another article, he says again: "If such a policy is now possible and desirable for France, then the war of 1914 was the worst crime against our country of which history tells. Since, to assert ideas now denied with this light-heartedness, France has been ruined and the flower of her youth sacrificed."

The parties of the Left who form the Popular Front, have the feeling that they can only strive effectively against fascism by means of a positive and constructive policy capable of solving, in great part at least, the economic crises and the unemployment which it causes.

It follows from this idea, which I believe a right one, that in France every

political party and every social conception which cannot win the assent and adhesion of the middle classes, is fatally doomed to failure. Consequently there can be no question in our country of "integral" socialism, and still less of Communism. A socialist minimum "plan" has been elaborated, capable of winning acceptance from the lower middle classes. In its main lines, it leads to the nationalization of the large businesses of monopolistic capitalism: the Bank of France, Railway, Mining, and Insurance Companies, and large metal works, not forgetting the suppression of the private trade in armaments. But an important reservation would be made in the case of medium and small business firms—industrial concerns and small shops—which would continue to exist as private property, but, set free from capitalistic exploitation, would be directed towards social ends in accordance with the general interest.

This program of the Popular Front

seems to have really gained the adhesion of the majority of the electors. But this is only the beginning of the difficulties of our social democracy. It is one thing to elaborate a theoretic abstract plan. To put it into relation with the concrete facts is another. Not to speak of the determined resistance and obstruction which social conservatives are bound to offer, it is certain that the realization of this State program will necessitate a considerable increase of the bureaucracy. Hence a question of personnel might arise, which would soon perhaps reach an acute stage. For the number of men who have sufficiently wide culture and capacity of directive ability for such a complex organization is limited in France, as it is, I believe, in every land.

However, in spite of all, we may hope that some reforms, modest, it may be, but useful, will be realized, and above all, that, out of these elections, new and fruitful directions may be given to French policy, both home and foreign.

Reminiscences of an "Enemy Alien"

BY MARTHA PICK

THE morning of the 13th of August, 1914, the Scotch night express from London steamed into Inverness station. "War declared between England and Austria!" shouted the newspaper boys. I jumped out onto the platform. How terrible! How strangely inconceivable! My country at war with England, England which had become almost my second home, which I knew so well and loved so dearly! The head of the Inverness police, Major X, with whose beautiful daughters I had made friends the preceding summer and who, therefore, knew about my arrival, had already sent word through our common friends whose guest I was to be and who had come to meet me. So we straightway drove to police headquarters. I was registered as "Enemy Alien." Everything, however, would be made as pleasant for me as possible; I would notify the police when I wanted to take long drives; I would avoid near-by naval stations.

In the rather secluded summer residence of my friends, August passed without personal difficulties. Occasionally a sudden pang would seize my heart: the war! But it was so far away, and surely it would soon be over! I occasionally went into the city of Inverness. On several street corners there stood big grinding wheels, and the Highland soldiers in their picturesque costumes brought their bayonets to be sharpened, waiting in lines until their turn would come; the hideous grinding sound made my teeth

The Quarterly Bulletin of the School of Education of Indiana University, issue of September, 1935, was devoted to the subject, "Some Practical Efforts to Teach Good Will." One section comprised contributions from Indiana colleges, in which Martha Pick represented Earlham College with this story of her experiences in England during the Great War. At a time when the world is threatened with a greater war, this rehearsal makes timely reading.

feel long. What if these bayonets ever pierced the hearts of my own people over there in Austria? From then on, I avoided going into the city.

HOW CHANGED THE PEOPLE WERE!

Schools and colleges started in the fall. So back to my work, back to London! How strangely changed the capital was! How strangely changed the people were! News of death and despair on all sides. Sons and brothers and husbands of friends killed in battle already. And not men only: Betty, the professor's daughter, my pupil, exhausted by hospital work with wounded soldiers, flickered out, her laughing brown eyes closed forever to this world! Agnes, my pupil, seventeen years old, an only child, exhausted by night work in one of the big London railroad stations where she served coffee to the soldiers leaving for the front, flickered out, her golden, frizzly hair an

aureole in this world no longer! How could I meet these parents, sisters, young widows? How would they meet me, the "Enemy Alien"? With open arms, some of them, and weeping on my shoulder—others, white and rigid, looking toward the other side of the room. At police headquarters, where I had to report at frequent regular intervals, the officers were unfailingly polite and helpful. A five-mile permit was handed to me; beyond the five-mile limit I was not allowed to go without special written permission. Enemy alien men had been put into concentration camps; enemy alien women and children were repatriated by the thousand. Thanks to some influential friends, I obtained exemption from repatriation on condition of good behavior.

SOME BEAUTIFUL THINGS

Pitiful, heart-rending, the years of the war went on! The tension became ever greater. Yet there happened some beautiful things for the sake of which I am giving this lecture; they showed me that personal friendship and trust can survive artificially fanned hatred and mistrust and can blossom forth even in the midst of it, and that the presence of an "enemy alien" should, and often does, awaken feelings of sympathy and a saner judgment.

At the Church of England College for Girls in London, where I then was teaching German, the number of my German students doubled during the first three

years of the war, after which I left London. My students did splendid work, and we were drawn into a fellowship which was both touching and beautiful. One grey morning, while I was teaching a German class, there was an air raid over the city of London. We distinctly heard the explosion of the German bombs only a few miles away, we knew that any moment we might ourselves be hit, yet nobody moved; quietly, though with whiter faces, we pursued our German studies; with no word did we refer to what was going on in our vicinity.

That same evening there was a concert at the college. At the end of the recital one of my students, who had been sitting right in front of me unmindful of all the people around, suddenly fell on my neck, sobbing. I was so astonished, I asked: "What is the matter, dear?" "Don't you understand?" she whispered, when she could speak again. Yes, I understood: her heart was full of pity and tenderness and it almost burst under the pressure of all this unnatural, sordid wickedness.

A WOMAN WHO SHOULD HAVE KNOWN

At that time I privately coached a young boy in French. His mother, a beautiful, gracious woman, very fond of France, always spoke French with me. One morning, while we were talking about the war, and while I was on the point of leaving, she suddenly remarked: "Of course, one would not like to shake hands with an enemy." I remained speechless for a moment and left. But when I arrived at home I wrote her a letter. I told her that her remark this morning had made it clear to me that she thought I was born French, whereas I was born Austrian. I expected to hear from her whether or not she wished me to continue the instruction of her son. The answer came by return mail and was a precious little document in the cause of international understanding. "Oh, I am so sorry, I am so sorry," it began, "I did not know; we always took you for French. Please, come back to us! I should have known that we must love our enemies." Of course, she should have known! When I came to the next lesson she impetuously grasped both my hands and, tears in her eyes, she almost embraced me. We never mentioned the ugly war again. It seems somewhat difficult to hate the "enemies" one knows.

ENMITY TURNED INTO FRIENDSHIP

I knew quite well that there had developed at the college some agitation for my dismissal. The head of the institution, a fine and broad-minded woman, had been able, thus far, to uphold me, but in one or two heart-to-heart talks she frankly told me she could not quite understand why I wished to remain in England during the war, why I did not prefer to re-

turn to Austria to be among my own people during these tempestuous days. Several parents, I understood, viewed with concern the friendship between the girls and myself at such a time, fearing this attachment might dampen the enthusiasm of the students for the war, might make them question the heinousness of their enemies as it was portrayed in the press. She also told me that Mr. A., the somewhat influential father of one of our students, was making considerable trouble on my account; I had never met him and did not even know his daughter.

Soon afterwards something rather delightful happened. One of our instructors was ill, and the office had made arrangements to send Miss A. for forty minutes' seminar with me alone. I liked her the moment she entered the room, and I was sorry for her because she so evidently felt embarrassed. Probably she wondered how much of her father's feelings had been made known to me. But our common interest in our subject (it was not German) quickly brought us very near to each other and evidently made the lesson a joy to both of us. The next day the head of the college asked me to come to her office and smilingly said: "What do you think has happened? Miss A., who took a special lesson with you yesterday, seems to have completely changed the viewpoint of her father. I had a letter from him asking me to transfer his daughter, if possible, to you for instruction." I looked earnestly into the eyes of the head mistress and said: "Do you understand now why I want to stay in England during the war? Is there not a great mission of understanding to be accomplished by the presence of the enemy alien in the midst of a warring nation?"

During the second year of the war I gave private lessons in German to two half-grown girls. Their father, Count C., was the military attaché of one of the great allied powers in London. One radiant spring morning, while we were having our lesson, a terrific bombardment broke loose without any previous warning. The anti-aircraft guns stationed opposite in Hyde Park boomed forth such

thunderous salvos that the huge stone-built mansion in which we were seemed to rock and sway. The aunt of my students, who, in the absence of the parents, took care of the children, was in desperate fear: the baby, the adored little baby boy, was in the park with his nurse. Where would they find shelter? The missiles of the anti-aircraft guns returning thick and fast to earth constituted the greatest danger. In a moment we were all speechless with anxiety we sat down almost in a circle, holding hands and whispering prayers, while burning tears rolled down my cheeks. Here I was sitting, I an enemy politically, in this little group, bound by chains of tenderest feeling to my "enemy" friends, while the allies of my own nation were dropping bombs all around us. I doubt that anyone but an "enemy," in a beloved land during war time, can fathom the cruel madness and stupidity of war.

SOME HALLOWED MEMORIES

There is another scene which sometimes arises spontaneously before the eyes of my soul. It had happened during the early days of the war. Fleeing before the German armies which were invading Belgium, thousands of Belgian refugees arrived in London by boat from Antwerp. Only a small number of them could be housed with private families. Most of them found improvised quarters in public buildings. In the London suburb where I lived, about two hundred were taken care of in the big basement rooms of a church. Mattresses were put on the floor and some food and clothing were provided in haste. The great difficulty was the language. Although many people had studied French in school, only one other woman and I, of all who had volunteered services, could understand these half-maddened peasants. They had been driven from their Belgian villages, almost without warning, had seen their homes going up in flames, their neighbors shot; many families were divided in the mad rush. As I was teaching by day, I spent several nights with them.

The incident I can never forget happened in a corner of the big hall. There three or four cots had been put together; several old peasant women, a few younger women, and a half a dozen children were lying and sitting on them. I sat down with them on one of the beds, and they crowded around me. Presently they asked: "Are you French or Belgian?" I shook my head and said: "No, I am Austrian." Right away several of these dear old souls fell around my neck, and we cried together. It was beautiful how they all found something tender to tell me. "We know we all have to suffer, your people as well as ours." "We have not made this war, we should all love to be friends." And several women from one

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village told me impressively (what no newspaper, as far as I know, has ever reported) that they saw not a few German soldiers cry when they were given cruel orders against the Belgian population. These are hallowed memories for me, and they still make me wonder why it is that we allow armies so to tread our finest feelings under foot.

TO GET HER POOR DOG A BONE!

By 1917 the air raids over London had become very frequent. During moonlight nights the German airplanes used to come almost invariably. I scarcely dared to show myself on the mornings following such exciting scenes. Many people viewed every alien with deep distrust. Ugly stories of treachery were circulating. Perhaps most people by then thought that no "enemy alien" should hold a position of trust, as I evidently did. Sometimes the situation was not without involuntary humor, as you will see: With my wire-haired fox terrier, I then occupied a small apartment in a pretty cottage. The apartment just below mine was rented to an old lady, the widow of an English colonel. She was very enthusiastic about the war, and my friend, the proprietor of the cottage, had told me that she strongly objected to my presence in the house. Her distrust of me was very offensive, but it produced such amusing stories that I have long since forgiven her. One day she told my friend with great alarm she was quite sure that I brought a German home with me every night and that we were making bombs in my room. She heard me go out late every evening, and when returning soon afterwards, she heard us whisper on the staircase in German or in English; one night she had distinctly heard me say: "Come along, dear; be quick, it is late." Then, as soon as we arrived upstairs, she heard us roll one bomb after the other under my bed. This sounded ghastly. The truth of the story was this: Every night, before going to bed, I would take my little dog for a short walk; I was always talking to him; he understood every word, I believed. His most beloved toy was a big, round, hollow bone, such as one finds in most dog fancier shops in London. It was the delight of my dog to play with this bone, to let it roll under my bed, and to catch it quickly. It was pretty heavy and noisy, though much more innocent than a bomb. For me this was a good illustration of how atrocity stories may start.

RELIEF ON YORKSHIRE MOORS

It was a great relief to give up my work and to leave London in the summer of 1917. The moors in the north of Yorkshire, always beautiful, seemed to me a perfect paradise, full of rest and inspiration. Calm and joy came back into my heart. I found rooms in a fine old farmhouse—old even in European eyes, for it

was over three hundred years old. The cattle slept under the same roof with us, though separated by a very substantial wall. By night one would hear the pawing of the horses and the mooing of the cows, and, early in the morning, the jubilation of the winged creatures. One day another teacher from some Midland city came to spend a short vacation on the farm. The first morning, when she appeared at breakfast, she was in desperation. "What a noisy night this was," she complained, "all the time I was kept awake by the restless animals; and oh! the terrible roosters!" I smiled; I knew better. All these natural and peaceful sounds were dear tokens of safety, and whenever I heard them by night I quickly went to sleep again with a prayer on my lips that the good God may keep us from ever being bombarded again, or from ever bombarding others.

THE LEAGUE PASSES BY ON THE OTHER SIDE

On the front page of the *Tribune des Nations* this week is a drawing by the well-known League caricaturists Derso and Kelen, of Anthony Eden and the Negus at the Carlton Park Hotel where they both have been staying during the Assembly.

"Take him away!" Mr. Eden is saying, covering his eyes with his hands. "It breaks my heart to see him."

There you have epitomised the feeling of this tragic Assembly. Standing there with quiet dignity, delivering his terrible indictment against the League, Hailé Selassie brought home to sensitive spirits, as no one else could have done, the moral debacle of a League that was not only now passing by on the other side, but actually doing its discreet best to come to terms with the thieves who had cruelly despoiled Abyssinia and its Emperor.

Many believe that the League cannot recover from such a moral and political humiliation, and that it is too late now to arrest the swift descent to new conflict and war in Europe.

Léon Blum said in his Assembly speech—"Now of all the dangers of war the most to be feared is perhaps a collective feeling that war has become possible." But, from another point of view, it may be in advantage, that, in contrast with 1914, war is deemed possible. It is this very possibility of war, and its catastrophic implications that obliges statesmen to come back again and again to the discussion of measures designed to avert the danger.

If it be foolish to minimise the perils of the hour, it is equally foolish to ignore new and hopeful factors in the situation. For example, all this organised stir and lamentation over a successful aggression would have been unthinkable at the

time of the Boer War. The very sense of moral failure experienced by the pioneering minority is an index of the new standards which are entering man's political consciousness, and conscience, dull as these still are in the case of the unreflective majority.

It is precisely this new ferment which prevents governments from glossing over the failure—there has been no attempt in the Assembly to explain away the League's defeat—and obliges them at the very least to go through the motions of an attempt to retrieve the situation.

Thus everybody is out to reform the League, though the motives behind the demand are very different.

The two main schools of reform have both been much in evidence. There are those who want to loosen the obligations in the Covenant; some because they honestly believe they increase rather than decrease the dangers to peace; some because they want to reform the League out of existence. There are those, on the other hand, who want to strengthen, and make more precise these obligations.

At first sight these opposing tendencies seem to cancel one another out. In fact there is a compromise to be found in regional pacts and understandings which, however open to criticism they may be from the point of view of League theory, are likely to be the order of the day for some time to come.

An encouraging feature of the Assembly debate was the emphasis placed by several Governments upon the need for seeking security, not only through mutual assistance, in the technical sense, but through mutual aid in the more general sense of economic and other forms of cooperation.

Léon Blum's fine advocacy of disarmament again struck a new note as coming from the country whose delegates had with unceasing monotony, argued the case for security first.

"Disarmament", said France's first socialist Prime Minister, "is the guarantee of arbitration and the sanction of sanctions."

Unhappily there was nothing in his speech which suggested that the present French Government is facing the problem of revision as it will have to be faced if peace is to be saved.

The International Consultative Group is about to issue, following long and close discussion, the eighth of its series of Special Surveys and Reports, the purpose of which is to show the complex nature of any collective system, and the many sided failure of the members of the League, to date, to pay the price of security and peace.

BERTRAM PICKARD.

Geneva, Switzerland.

July 4, 1936.

WHEN SANER COUNSELS PREVAILED

Norwegian leaders are pointing to a significant parallel between the Franco-German impasse today and a crisis in Scandinavian affairs. In 1905 Norway and Sweden faced a serious situation. Up to that time they had been united under the rule of one king who governed from Stockholm in Sweden. The Norwegians determined to manage their own affairs and to have a king of their own.

In preparation for separation the Norse fortified their frontier, procured the best artillery from Germany, and were ready to assert their rights by military force. When all was ready, the Norse simply declared their independence and chose their own king. A disastrous war might have resulted leaving behind a heritage of hatred and the seed of further wars. But Socialist and labor leaders in both countries notified their governments that they were strongly opposed to war and would not support the threatened conflict. After that, saner counsels prevailed. The Norse *coup* was recognized by Sweden, but the final arrangements specified that the frontier must be completely demilitarized. This was done and since that time there has existed between the two countries a sense of neighborliness and brotherhood far beyond all expectations.

This significant historical event could readily be developed into an essay on the vitiating result of force or the threat of force in personal and international relations. The United States-Canadian border is unfortified and cordial relations exist between the two neighbors. The conclusion seems inescapable that universal disarmament would automatically make for international good will and neighborliness.

PEACE PLATFORM PLANKS LAID BY A. F. S. C.

This being the season for the nominating conventions of the various political parties, the Peace Section of the American Friends Service Committee proposes a platform for political action by the peace forces. It will be interesting to compare the platforms of the various political parties with this peace program, based on the Kellogg Pact and including the following planks.

1. Implementing the Kellogg Pact in case of violation.
2. Cooperation with the League of Nations, but excluding armed force.
3. International action on problems of raw materials, investments, money, credit, markets, tariffs, living standards, etc., with labor representation on committees.
4. Adherence to World Court with acceptance of optional clause.
5. Trade and travel in disturbed areas to be at risk of individual.

6. Abandonment of military intervention for protection of life and property.

7. World disarmament; drastic reduction of our own preparedness expenditures; no more relief money for army and navy.

8. Control of the munitions industry and taking profit out of war.

9. Elimination of compulsory military training from schools and furtherance of international understanding instead.

10. Renewed loyalty to the Bill of Rights, particularly as it refers to political, racial, and religious minorities.

11. Naturalization of aliens who are war resisters.

12. Removal of racial discrimination in our immigration policy.

13. Elimination of War Department control of the C. C. C.

14. Complete independence of the Philippines and elimination of conscription.

15. National referendum preceding a declaration of war.

16. Elimination of the military in labor disputes.

NEW EMPHASIS NEEDED

The world needs a new spirit. Men and nations must exchange fear for trust, hate for good will, self-seeking competition for the service of the common welfare; and that not alone in international matters, but in the relationship among races and classes and groups in the national life. The human impulses, sympathy, mutual aid and justice, are as deeply rooted in human life as the sentiments of hostility, prejudice and injustice. The struggle for the life of others is as fundamental in human nature as the struggle for individual existence. Let us put new emphasis upon these nobler characteristics of man, which, if allowed, will displace the baser and meaner traits which so dominate the world. Thus we will be giving moral impetus to all programs that seek the abolition of war.

To those ideals the World Alliance for International Friendship looks with confidence and hope. To lose faith in the possibility of wider and more effective international cooperation is to lose faith in man and in God.

REMOVING THE "HISS" FROM HISTORY

Peru, Chile and Bolivia are revising their history textbooks "in the light of today's friendly relations between these countries." The Pacific war and the conflict over Tacna-Arica had left a heritage of hate and derogation in the history books. Each new generation was reared in this hostile tradition. All of these hate-engendering references are now to be removed from the texts.

At the same time there is a concerted move among newspaper publishers in these countries to secure news which will "serve the inter-American ideal." European and American news agencies, these

publishers complain, sensationalize South American and world news, so that it has no informative or constructive value. It is now proposed to establish a literary exchange office in each Spanish-American country which will send out "constructive news and reports on the progress of sister States."

INVENTIONS OF THE DEVIL

Martin Luther was not exactly a pacifist or a social reformer. On the contrary, he believed that war was in the nature of things and an affliction sent by God. All the more interesting, therefore, is his comment in his "Table Talk" on fire-arms which were in their infancy in his day.

"Fire-arms," he declared, "are barbaric and damnable instruments. The same holds true of cannons which raze walls and blow human beings to shreds. I believe that these are inventions of the Devil, discovered by him in hell. Neither bravery nor valor can prevail against bullets and cannon balls, for the soldier is dead before he has seen a thing. Adam would have died of chagrin if he had known of these engines manufactured by his descendants."

MODERN WAR AS SEEN BY AN ARMY OFFICER

Captain Aarflot, Norwegian army officer, recently published a newspaper article in which he dealt realistically with war. "Modern war," he observed, "is no longer waged between armed powers, but between suffering and helpless peoples, against women and children, against grown-ups and infants, against old and weak, against everything and everybody, even to the life germinating in the mother's womb."

"I am an officer," he continued. "For thirty years I have done my duty toward my country and my people as well as I could. But I will have no part in this bestiality and savagery. Who is ready to turn his arms against the defenseless?"

"And since the individual alone is so utterly unimportant, why are not all the friends of peace united?"

"The arms race and the war psychosis are spreading like an epidemic over the world. Shall we be drawn in, or shall Norway and all Scandinavia raise the standard of civilization and lead a crusade against war, against mass murder with its poison gases and bombing of women and children, against the insane destruction of civilization which the next war will bring about?"

"There can be but one answer. But since they who ought to be awake are slumbering at their posts, let us rouse them and make of all friends of peace and enemies of war!"

Children's Corner

By Lucy Meacham Thruston

BILLY BLAKE'S HERO CLUB

"Ten-shun!" Billy Blake rapped his knuckles on the upturned box before him, "Spell hero."

Bert and Lem sitting on smaller boxes before "teacher" answered in a breath, "H-e-r-o."

"Right. What does hero mean?" Billy followed it up.

"It means . . ." Bert and Lem looked up into the apple tree overhead, they looked at the phlox and larkspur in the border, and they looked at the sprinkler spraying the grass, but there was no answer.

"What does hero mean?" Billy repeated. "Name a hero," he added.

"Napoleon," Lem shouted.

"He wasn't," Bert called, "Napoleon was a soldier, a general."

"Well isn't that a hero?"

"A real hero," Bert was thinking aloud, "is somebody who does something hard for somebody else and who may be scared while he's doing it, but does it anyhow. Lem, you ought to know what a hero is, you read that story in class about the boy in Holland who stuck his arm in the hole in the dyke and saved the land from being flooded and the people from being drowned; being a hero means something like that."

"Soldiers do lots of brave things like that. Soldiers. . . ."

"I know, but they start out to fight, to kill."

"You're getting mixed up, Bert. Say," Bill struck an attitude. Bert and Lem were used to his fooling, play acting. "Let's start out and find something to be heroes about. Take your steed, Sir Knight," he said to Bert, "and ride into the forest; there may be those who need you."

Bert looked around for the stick which was "steed." He straddled it and pranced off, out by the garages, around the block. Back again under the apple tree he pulled up sharply and saluted Billy gravely, "Your adventure, Sir Knight?" asked Billy. "Did you find wild animals within the wood and put them to flight?"

"A tiger prowling the forest. It was Mary's cat," Bert added quickly. "Where's Lem?"

"Gone for the eats. Here he comes, he hasn't a thing. Where're the cookies and peaches? You ate them all—gobbled everything up yourself."

"I didn't. There was nothing there," cried Lem.

"There was, and you gobbled it up."

Billy caught Lem by the shoulder, shaking him.

"Hold on Billy Blake," Lem drew off, doubling up his fists. Bert jumped between, catching the blow upon his own arm.

"No fighting, remember your promise, no fighting this summer."

"Bound to, boobs like that. Greedy dog, greedy dog!"

"Shut up, Billy Blake, come along yourself, see if you can find those eats," Lem called, while Bert led the way, around to the trademen's entrance, up the stairs to Billy's apartment.

"What you lookin' for?" cook Kitty called out, "them cookies and stuff you put by the window? I put 'em up here. You know black ants have come, and I don't let nothin' stay 'round that window that brings 'em in. Here's your cookies and peaches." Billy looked sheepish as he reached for the bright tin tray.

"You see," said Bert gravely when they were back under the apple tree and had made the box into a table, "if you can just find out what people are fussing about and straighten that out, there is no need for fighting at all,—there never is—and no need for hurting anybody," he added, rolling up his khaki sleeve to look at his arm on which a bruise was beginning to show.

"Say Bert, you caught that," Billy leaned close, "and it was meant for me."

"Cut it. I did it to stop that fight."

"Maybe, well maybe, Bert, you are the one who's hero."

"Me. Hero? Not on your life. Its just—if people could find out what they are fussing about and straighten that out, there'd never be any fighting."

WORLD YOUTH CONGRESS

From August 31 to September 7 the World Youth Congress is meeting in Geneva, Switzerland. Representatives of millions of young people will attend, and it is expected that persons of all nations, all races, all religions, and most political faiths will be present. Scores of organizations have already agreed to send delegates, and many outstanding persons will attend as observers.

With youth suffering as much as any group from the present world distress and fear of war, these young people will devote themselves to discovering a program which will make for peace, security and disarmament, economic and social well-being, and the religious and philosophical bases of peace.

Few conferences this summer promise to be as interesting as this World Youth Congress, further details of which may be obtained from the Secretariat of the International Federation of League of Nations Association, 46 route de Ferney, Geneva.

RELIGION AND WAR — A TRAGIC PARADOX

When Admiral Beatty was buried recently, a peace service was held in Westminster Abbey, while St. Paul's was arranging a great war monument to a brave sailor whose "fighting spirit" was to be immortalized in stone.

On the eve of a Disarmament Conference, statesmen of England all joined in prayers for peace at St. Paul's, while all around them were statues of Nelson and Wellington and other war heroes.

The Bishop of London recently told the House of Lords: "When I was in China they said that England was a tiger that had lost its teeth. Let us give the tiger a new set of teeth."

At a recent gathering in the Abbey, prayers were offered asking "a new heart of comradeship for all nations of the world." The worshippers begged that "every people may bring its tribute of excellence into the common treasury without lust of domination." Yet in that same house of worship stands a monument to the Earl of Chatham recording that Divine Grace was responsible for the greatness of the British Empire.

"In all lands," records the British commentator of the paradoxes, "official Religion prays for peace and yet glorifies its fighting exploits on land and sea. . . . Nationalism is encouraged—and then we pray to be saved from the results of it."

LET'S START AGAIN

Believing that we are faced with an opportunity of turning over a new leaf and bringing about action to end war, the Canadian illustrated weekly, *Saturday Night*, made some constructive suggestions in an article entitled "The European Crisis: Time for Radical Solution." The author, Nicholas Ignatieff, holds that today we have an opportunity to revise our policies and re-establish international law and security upon a sounder foundation, and suggests the following action:

1. Complete revision of the Treaty of Versailles on the basis of "no victory" and the substitution of an all-inclusive peace covenant for the present bilateral and multilateral agreements.

2. The abolition of all colonies; temporary tutelage by the League of those peoples "too backward to participate in world relations."

3. Opportunities for immigration for "surplus population."

4. Lowering of tariff barriers and easy access to raw materials.

5. A reformed League of Nations with all nations participating.

6. The gradual introduction of complete disarmament.

Such a program, it is hoped, would end the general, hopeless drifting towards another world war.—Nofrontier News Service.

New York Yearly Meeting

By L. Hollingsworth Wood

THE Two Hundred Forty-first session of New York Yearly Meeting gathered its scattered children under its ancient wings in a women's college called Keuka College, which is a responsibility of our Baptist friends, on Keuka Lake, one of the Finger Lakes of New York's great central plateau in the midst of acres and acres of Catabe grapevines.

An unprecedented drouth had been experienced, and the corn, any that had grown at all, was holding corkscrew hands of prayer to a heaven that seemed as brass to them.

David F. Lane was Presiding Clerk, and Dr. Thomas Harvey Haines Recording Clerk. Henriette Cawl Cary and Harold Brown were Reading Clerks. It was interesting that three of the Clerks were graduates of Westtown School.

Elizabeth Hazard rejoiced us by agreeing for another year to be our Field Secretary.

To have Rufus Jones with us through most of the sessions of the Yearly Meeting was an exquisite experience, for which we were very grateful. His unique ability to digress in the midst of some glowing spiritual period to tell a seemingly almost-frivolous story and return to the thread of his discourse, having used the illustration to step you still higher on this spiritual plane, fills one with amazed affection.

His story of the short blacksmith who fell in love with a tall girl and, when she accepted him, hopped up on his anvil to kiss her and then, after walking about with her for three-quarters of an hour requested another kiss which she refused on account of the place, to which he replied: "If there ain't going to be more kissing I ain't going to carry this anvil any further," illustrative of the kind of unnecessary burdens we bear in life, will, I feel sure, be carried back to every Quarterly Meeting in our group, though we have no more horse-sheds in which to tell it.

The request of our Scipio Quarterly Meeting to be recognized as a Quarterly Meeting of the New York Yearly Meeting with Conference affiliation was approved, and the new Monthly Meeting of Syracuse and Rochester which had been unwilling to join a branch of the Society of Friends thus felt that they were joining a trunk of the tree and we were happy to welcome their representatives in our sessions. We recognize the friendly activity of Karlin Capper Johnson in bringing this about. New York Yearly Meeting thus has two joint Quarterly Meetings, the All Friends of Montclair and Scipio.

The theme of leadership was a topic

for discussion, and we were urged to intelligently analyze our audience and to make our membership feel the affection of the meeting group and its need of their contribution. As some one put it to me: "I have been waiting for some suggestion as to that part of Carolina Wood's dynamic service which could be entrusted to me to carry on."

The economic situation, under the illuminating title, "The Search for Social Justice," was the theme which perhaps gripped the attention of the Yearly Meeting more than any other, particularly as we had Professor Frank Fetter of Haverford College, Homer Morris of the American Friends Service Committee, and Robert Greenleaf and his wife, Esther, recent members of Croton Valley Meeting, and George E. Haynes of Rochester, who were intensely interested in the Cooperative movement, all presenting to us the kind of information which helps our thoughts. How shall we achieve lives so sensitive to the needs of brother man that our consciences break through to a new sense of what is just and right rather than a troubled acceptance of things as they are? This, with illustrations drawn from John Woolman, and the methods used to awaken a Friendly conscience to the injustice of the slave trade, made the session discussing Cooperatives very lively. Over and over again it was brought out by our speakers that unless the Cooperative was itself illumined by spiritual leadership it could become just another method of oppressive mass activity.

The question of how to bring our evangelism from within, the social impact of the gospel, all illumined by the beauty of free exchange of our best in an intimate family gathering of which we were increasingly conscious, all made the sessions vitally interesting.

May Goodhue Cary, fresh from her visit to Germany and Austria, gave us a very illumined picture of the heroic vision of love and truth on the part of German Friends, and her own vivid nature added to the tale. Mildred White and Elizabeth Haviland gave what I think were the best missionary talks I have ever heard. At any rate, I personally wanted to go with both of them to whatever service they brought their clear vision. Mildred White suggested that in order to understand the situation in Palestine we would have to use three pairs of spectacles: one Jewish pair, one British pair, and one Arab pair. As both these girls' sailings for Palestine had been cancelled because of unsettled conditions there, with the possibility of our buildings being used for

barracks, their enthusiasm and poise were all the more remarkable.

James Coney from New England was there with the film of the Five Years Meeting which Frank Dell had taken and we enjoyed, those of us who had been at Richmond, reliving the experiences, and as we had both Rufus Jones and Hoge Ricks in the meeting, it was a close-up picture of that happy fellowship.

President Miller of Keuka College addressed us on the spirit of training youth in leadership and brought to us a splendid challenge to produce the leavening influence of spiritual leadership in an educational system which had so spent itself on training of the intellect and urged us Friends along this road.

It is of course a great advantage to a Yearly Meeting to know how to swim, not only in this world in which we hear so much of liquidation, but in a beautiful clear lake like Keuka when you gather at Yearly Meeting. Who cares how many years Rufus Jones has been telling stories out of Maine so long as he will walk barefoot across a big lawn and jump with zest into the water! It did look like the fountain of perennial youth.

The best temperance story we thought was of the three men who went up to the North Station in Boston to catch the Montreal express. They found a notice posted that the train's departure had been delayed fifteen minutes, whereon one of them said: "That is time to go across the street and get a drink," naming a powerful gin concoction. On their return, wiping their lips, the notice had been changed stating that the train's departure had been still further delayed, whereupon they said: "Just time to get another." When they returned the second time the gate was just closing and the gateman cried: "You can catch it if you run," whereupon all three ran as fast they might and two of them got the train. The third failed in this endeavor and returned slowly to the gate. But just as he reached the gate he burst into a loud chant of laughter which surprised the gateman who said: "When people miss their trains they don't usually laugh about it," to which the man replied: "It just occurred to me that I was the one who was going to take that train; the two other fellows had come to see me off." Friends will notice that we had a good time at Keuka College.

But the serious thinking and devoted service of Friends brought home to us all the great problem of life which confronts us, with its mystery and its charm. Rufus Jones with his inspired speaking showing us how the little things are the forces which reshape men's lives, how it is the spiritual influences which enter the heart out of which come the issues of life, urging us all to a concept of life as a sacrament made holy by love and perfected by sharing.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



Indicative of the growing interest in religion is the recent appearance of the three volumes listed below, akin in their general subject matter, contemporary religion, but differing significantly one from another in their presentation of this challenging aspect of present-day life. "American Philosophies of Religion," the work of Henry Nelson Wieman and Bernard Eugene Meland, is a survey of the religious thought of America's leading philosophers. Edwin Ewart Aubrey's "Present Theological Tendencies" summarizes the prevailing trends apparent in more systematic formulations both here and in Western Europe, while "Varieties of American Religion," edited by Charles S. Braden, completes the panorama by portraying the wide points of view displayed by organized religious bodies. To put it quite crudely the three set forth, respectively, the religious views which contemporary thinkers think, theologians teach, and preachers expound.

These differences admitted, the books exhibit many similarities. Each was written as a partial answer to the temper of inquiry apparent among professional religious thinkers and, to a less degree, among the general public. All three of them treat religion in the broad sense, cutting across or ignoring the lines set up by a strictly denominational grouping. Another common characteristic is the attempt each makes to interpret current religious thought in its relation to modern culture and to point the way to the probable destiny of religion in a largely unpredictable tomorrow.

Taken separately, each book is significant in its rendition of the specialized phase with which it deals; *in toto* they constitute a valid and comprehensive exposition of contemporary American religious ideas and ideals, and form a trilogy which cannot well be ignored by anyone even mildly interested in the fate of religion today.

AMERICAN PHILOSOPHIES OF RELIGION

By H. N. WIEMAN AND B. E. MELAND
Willett, Clark and Company, 370 pp.,
\$3.00

To the authors of this book, students of the philosophy of religion are, and will be, deeply indebted, since it gives to readers, as does no other recent single volume, a trustworthy review of contemporary American thought about re-

ligion. More than that, the authors are, on the whole, successful in their desire to provide a perspective whereby the present scene may be viewed and evaluated.

Four major traditions which have been influential in shaping the religious thought of the Western World are recognized; and under these four heads—Supernaturalism, Idealism, Romanticism, and Naturalism—are grouped the fifty-six men whose philosophies are, with varying emphases, reviewed and interpreted.

Granted that such an arrangement of men and metaphysics makes for a neat and systematic presentation, it is questionable whether philosophers and philosophies lend themselves gracefully to such categorical placement. The publisher's blurb, that the confusion in this field is here "reduced to a few simple differences which are so clearly stated that the non-technical reader can understand them," is a declaration we would vigorously challenge, since the arbitrary labeling and pigeonholing of a thinker does not dispose of problems offered by affinities between him and others whose views, in general, are diametrically opposed. Take, for example, our own Rufus Jones, "the American mystic *par excellence*," catalogued under the general head of Idealism, with, however, references made to his affiliations with the language of Supernaturalism, the method of Romanticism, and the world view of Naturalism!

But this endless preoccupation with orders and sub-orders, while often irritating and perplexing, should not lessen our enthusiasm for so interesting and informing a volume, or prevent our appreciation of the soundness of the authors' original and basic fourfold classification.

Supernaturalism, with its stress on authoritarianism and its dualistic conception of the universe, is dealt with rather summarily, both in its traditional and more modern manifestations, with no especial emphasis on any one person or school of thought. Idealism, on the other hand, is fully treated, with careful elucidation of the theories of the Absolutists as exemplified by Josiah Royce and William E. Hocking; of the Mystics by Rufus M. Jones; and of the Personalists by Edgar S. Brightman.

Defining Romanticism as that tradition in which the appeal to experience is made the basis for the attainment of insight, the authors proceed, in their zest

for classification, to assemble under one head a strange assortment of religious liberals, many of whom will doubtless be mystified, if not angered, to find wrested from them their self-imposed label of realist. That this group is somewhat of a hodge-podge, with the Ethical Intuitionists, both philosophical and theological, tending toward the world views of Idealism and Supernaturalism, and the Aesthetic Naturalists, as typified by George Santayana and Hartley B. Alexander, veering toward that of out-and-out Naturalism, is, however, freely admitted by the authors.

It is perhaps in their depiction of the final group, that rooted in the tradition of Naturalism, to which both Wieman and Meland themselves adhere, that the authors give the most satisfying interpretation of present-day American philosophy of religion, and while much is made of the growing empiricism and the realistic and non-authoritarian temper of our age, stress is also laid on the degree to which Naturalism has, in its inclusion of Idealism, moved toward the right. Here, too, the matter of definition is somewhat labored, but, leaving that aside, the substance of the section is most interesting and contains some extremely able and penetrating analyses of such representative modern thinkers as Alfred N. Whitehead, John E. Boodin, Edward S. Ames, John Dewey, H. N. Wieman, and others.

The book closes with an illuminating chapter on the present outlook in philosophy of religion, a symposium in which are postulated the views on that pertinent topic of both of the authors and of four men who represent the major streams of religious thought current in America today: George W. Richards, the Supernaturalist; Edgar S. Brightman, the Idealist; Douglas C. Macintosh, the Romanticist; and Edward Scribner Ames, the Naturalist.

PRESENT THEOLOGICAL TENDENCIES

By EDWIN EWART AUBREY

Harper and Brothers, 245 pp., \$2.00

This book serves well as a companion piece to the one described above. Its thesis is the relationship between contemporary culture and the religions which have grown from it and which minister to it—a subject dealt with but secondarily in "American Philosophies of Religion." Then, too, Wieman and Meland, intent on an exhaustive survey, might with justice be accused of obscuring the woods by the fidelity with which they have portrayed the individual trees.

This is an error Professor Aubrey does not commit. His is the wide view, and his perspective is definitely sociological. Starting with the assumption that contemporary culture is not what it ought

to be, he queries the relevancy of Christian theology, and from the confusion of possible positions chooses five for examination as to their diagnosis of and cure for the present sickness of contemporary culture. Of particular significance is his inclusion of neo-Thomism, the current Roman Catholic emphasis upon the method and philosophy of Thomas Aquinas, and his exclusion of the dominant theological movement of the last fifty years, liberalism of the Ritschlian variety. The other heads under which thinkers and theories are grouped are: Modernism—which he treats as a method rather than a creed; the dialectical theology—Barthianism and its variants; Naturalism; and the New Supernaturalism.

For the most part the author confines himself to exposition, promising criticism and conclusions in a later volume, and his work is notable for the thoroughness and fairness of its analysis. Of especial value are the sixty pages devoted to the dialectical theology, in which is given one of the most satisfying and revealing interpretations of the crisis theology as yet essayed within such brief compass.

Of interest, too, is the final section in which are summarized the present trends and problems of theology. The book as a whole, though, is valuable not for the acumen of its conclusions, but for the clear-cut and highly informative picture it gives of the strengths and weaknesses of current theological thinking. Whatever our views, here is a work to which we can turn with the assurance that it is the product of a dispassionate thinker and a discriminating scholar.

VARIETIES OF AMERICAN RELIGION

EDITED BY CHARLES S. BRADEN

Willett, Clark and Company, 294 pp., \$2.00

In assembling his material for this book, Professor Braden wished to get in clearly stated form the answer to what he considered the most fundamental question that can be asked about religion: What is its goal and how may it be attained? And because he was eager that his work should represent the religion which today is actually directing and influencing the lives of masses of men, he addressed his query, not to the theologians in the seminaries, but to distinguished religious leaders and preachers at present in the midst of a vigorous ministry. It is of their replies that the book is made, and as they define salvation and the means of acquiring it they, of necessity, give brief but adequate expositions of the systems of thought which they represent.

From the two hundred or so sects in America, the editor has selected for

treatment seventeen types of religious thought. Traditional Christianity is represented by Fundamentalism; Protestantism—orthodox, liberal, and radical; Sacramentarianism; Barthianism; and Roman Catholicism. A second group includes several rather distinctive modern movements such as Mormonism, Christian Science, Ethical Culture, Humanism, Unity, Spiritualism, and Theosophy; while Judaism is treated under three heads—orthodox, national, and reform.

The competency of these seventeen spokesman is unquestioned. For example, Ernest F. Tittle writes on liberal Protestantism, and Father Fulton J. Sheen on Roman Catholicism, while Unity is explained by its founder, and the interpreter of Mormonism is one of the "twelve apostles." It is partly accident and partly design that no two writers belong to the same denomination, a condition which adds to the value of this intelligently edited book as a "cross-section of the present day thought of the living religious leaders of America."

LOIS R. HIESTAND.

Richmond, Indiana.

CONDITIONS IN NEAR EAST AS SEEN BY A QUAKER

A recent Journal Letter from Marshall N. Fox, who with his wife, Annie E. Fox, has been doing missionary work in Syria, under the Friends Service Council, gives some interesting glimpses into present conditions in that distraught area. Marshall Fox, for several years the Principal of the Friends High School in Brummana, has been living in Beirut since 1928, where he has done valuable work among the Armenians. Of the present disturbance in the Holy Land, he writes:

"While Palestine is in the throes of a Nationalist revolt, the States of Syria are looking forward to a treaty with the Mandatory Power which will give them some measure of independence.

"How the non-Arab Christian will fare when the States of Syria become independent, is a burning question just now, especially in North Syria. In the past, there has been a tendency to depend upon the protection of Foreign Powers, with very unsatisfactory results. The fate of Ethiopia does not encourage further experiments in this direction. The most enlightened leaders urge the better understanding of those who will be in power and the securing of their good will. In the thought that our Lord and his disciples felt that the Reign of God was a higher power than that of the Jews or Romans, many find a call to a loyalty which transcends race and religion. They are challenged by it, like their brethren of the first century, to a

life of witness and, maybe, of suffering. It is not easy to put ourselves into their places and think things through with them, but the sense that we understand and will pray, is greatly valued.

"By request of the Secretary of the Near East Christian Council, I have written an article for its News Bulletin for June, and in touching upon the religious progress of the Armenians, and the fact that they consider education a necessity, their social development is discussed. Their love of their race and its traditions ought not to blind the Armenians to what is required of them if they are to remain welcome guests in the lands of their adoption. On the other hand, anything that can be done to encourage the Armenians to place their cultural potentialities at the disposal of the Arab States of the Near East, is abundantly worth while."

Quaker activities in the Near East are also recorded. Following a summary of the 1936 sessions of the Yearly Meeting of Syria and Palestine, he speaks of an absentee from that gathering, Najeeb Karan, who is afflicted with leprosy and on whom two operations for the removal of cataracts must be performed. In spite of his afflictions, however, he and his brave wife face the future with splendid courage and a faith which is infectious.

"On February 22, about forty persons gathered in our home in Beirut for the district meeting of the Society of Friends. As the subject for discussion after the business of the meeting, was, The Contribution of the Near East to the All-Friends Conference in U. S. A. in 1937 we cyclostyled copies of Constance L. Maynard's paper on, The Principles of the Society of Friends. This was a lecture given in London a number of years ago and as the contribution of a sympathetic Anglican, has, I think, especial value. It interested many who gathered with us, and I hear of a group who have it in mind to study the paper together. This document and A. W. Richardson's on The Spiritual Application of the Quaker Message lose none of their value, though the years pass.

"The Senior class of the Near East School of Theology in Beirut has been studying the principles and practices of the different Christian denominations. At very short notice, I was asked to give it an hour upon the Society of Friends. Most of the nine are going into the ministry, and the hour was all too short for the discussion of Friends' views on Worship, Ministry, the Sacraments etc. Some very interesting questions were asked. I thoroughly enjoyed the opportunity and hope it had some value. To five of the students who are Arabic-speaking, and who want to know more about the subject, I have been able to give Quaker literature."

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

OF VITAL INTEREST TO RELIGIOUS FORCES OF AMERICA

Editor, THE AMERICAN FRIEND:

We wish to bring to your attention a matter which we believe to be of vital interest to the religious forces of America.

You are perhaps aware that *The Churchman*, an independent journal of the Protestant Episcopal Church, was a pioneer crusader for better motion pictures. In the summer of 1929 it began a campaign directed against the methods employed by the Hays association in dealing with women's clubs and church groups, pointing out, week by week, that various promises to produce clean films, announced through "codes," press releases and addresses, had resulted in no improvement in pictures.

During the campaign an editorial, written by Don C. Seitz, was printed (November 14, 1931) containing erroneous statements concerning various people connected with the producers, including Gabriel L. Hess, general attorney for the Motion Picture Producers & Distributors of America, Incorporated (popularly known as the Hays association.) The editorial stated erroneously that Mr. Hess and others in the United States had been indicted in the Province of Ontario for conspiring to prevent competition in that portion of Canada and commented on this supposed fact.

More than one hundred persons and corporations were indicted charged with conspiring to lessen competition in the Province of Ontario, Canada. The true bill of indictment charged that these parties had conspired among themselves and with a number of persons, including Gabriel L. Hess, to commit the offence charged in the indictment. Although thus named in the indictment as being connected with the conspiracy charged, Mr. Hess was not indicted. The indictment was eventually dismissed as against all the parties. On discovering its error, *The Churchman* published a retraction in its following issue (November 21). While this issue was on the press, Mr. Hess brought suit against *The Churchman* and its editor for \$150,000. *The Churchman* offered to print any further retraction which Mr. Hess might approve. This offer was rejected.

The case was tried in the Supreme Court of New York County in June, 1935, before a jury under presiding Justice Richard T. Lydon. A judgment of \$200 actual damage and \$10,000 punitive

damage was rendered against *The Churchman* and its editor. On appeal before the Appellate Division in June of this year the judgment was affirmed.

The Churchman conceded that it had technically libeled Mr. Hess, but stated that it had done so without malice and though dependence on Harrison's Reports, a trade journal of the independent exhibitors, which it had always found reliable. Both Mr. Seitz and the editor testified that they neither knew Mr. Hess when the offending editorial was printed nor what was his connection with the film industry; that his name had never before been mentioned in its campaign of more than two years and that they had no animus toward him. The editor admitted that he was hostile toward the methods of the Hays association.

Following the trial, Marlen E. Pew, editor of *Editor and Publisher*, sent to the editors of the religious press of America an appeal for help, in which he said: "I wish you would note... that the court which heard the libel case did not take cognizance of *The Churchman's* crusade, or the fact that the paper lost 2000 circulation while pursuing it... If you are familiar with court proceedings you may be able to understand how such a case can be narrowed down to an issue almost completely foreign to the original interest and purpose of the editor... This case, therefore, challenges the entire religious press, without respect to denominational lines."

The Churchman without funds to meet the judgment and facing extinction, was strongly supported by the religious press of all denominations, with the result that readers throughout America have contributed all but \$2,500 to satisfy the judgment and costs.

Demand was made by the attorney for the plaintiff that full payment of the judgment be made on or before July 1, 1936. Dr. Shieler, under these circumstances, has been compelled to borrow the balance of the money due on the judgment for the purpose of complying with the demand made by Dr. Hess's attorney. Since neither *The Churchman* nor its editor is in a position to pay this loan, this appeal is being made.

If you believe that a journal of public opinion should be kept alive and free; if you believe that danger sustained in a campaign against the evils of the motion picture industry is everybody's danger, then you will want to contribute toward the remaining \$2,500 which is impera-

tively necessary if *The Churchman* is to survive. The plaintiff in the suit for damages, in his brief building up his accusation against the paper, asserts that *The Churchman* is not "an official publication of any branch of the church." That it is "not an official publication" is true. Not the less, but rather more, on that account can it represent the untrammelled conscience which people of all churches share.

The hour has come, therefore, for individuals of every religious group, i.e., Protestants, Catholics and Jews, to show their solidarity in defending the existence of a paper which has campaigned for ideals in which all religious people are as one. Will you help?

(Signed)

DR. W. RUSSELL BOWIE, Pastor of Grace Episcopal Church, New York City.
DR. S. PARKES CADMAN, (since deceased), President of the Universal Christian Council.
DR. IVAN LEE HOLT, President, and
DR. SAMUEL MCCREA CAVERT, General Secretary, of the Federal Council of the Churches of Christ in America.
RABBI WILLIAM F. FINESHRIER, Chairman of the Committee on Motion Pictures of the Central Conference of America Rabbis.
DR. HARRY EMERSON FOSDICK, Pastor of the Riverside Church, New York City.
RABBI SIDNEY E. GOLDSTEIN, Chairman of the Social Justice Commission of the Central Conference of America Rabbis.
RABBI EDWARD ISRAEL, Chairman of the Committee on Social Justice of the Synagogue Council of America.
DR. HENRY SMITH LEIPER, Executive Secretary of the American Section of the Universal Christian Council.
MR. MICHAEL WILLIAMS, Editor, and
MR. GEORGE N. SHUSTER, Managing Editor of *The Commonwealth*, a Catholic Journal.

AN EDITORIAL POSTSCRIPT

While the well known names appended to the above appeal offer ample assurance of its validity, we wish to add a personal word of support. In its brave and effective fight for better moving pictures, *The Churchman* represented us all. Its editor should not be left to shoulder alone so great a part of the burden of that crusade. From the time suit was entered against him, we have anxiously followed the course of proceedings, and now wish to join other Friends in an affirmative reply to this appeal. Contributions sent to THE AMERICAN FRIEND for this purpose will be forwarded.

THE EDITOR.

A FIELD FOR LABORERS

Editor, THE AMERICAN FRIEND:

Within the limits of Friendsville Quarterly Meeting, Wilmington Yearly Meeting, there is a Friends meeting at Lost Creek, which is the oldest Quaker meeting in Tennessee, having been established in 1796. Lacking pastoral care, it is now at low ebb and practically non-supporting. However, concerned Friends feel that the work might be rebuilt and are praying that the Lord of the Harvest may send forth laborers into the field. The Evangelistic Committee of Friendsville Quarterly Meeting asks that all interested in this matter please address their communications to William F. Pribbenow, Friendsville, Tennessee.

JANE M. CAREY, Superintendent.
Wilmington, Ohio.

SUMMER MEETING OF WORLD CONFERENCE COMMITTEE

The summer meeting of the Friends World Conference Committee was held at Cape May, New Jersey, July 6, just preceding the Friends General Conference. Thirty-five members and cooperating members of the Committee were present and forty-one visitors. Four members of London Yearly Meeting were present, while eleven American Yearly Meetings were represented.

The program Committee reported on the tentative plans for the Conference. The first period in the morning will be devoted to worship and discussion of topics of interest by groups composed of not more than fifty individuals. In the second morning period, groups will discuss the Commission topics. In the afternoon, following tea, the whole Conference will meet together. Four evening sessions will be arranged for Conference members only, while three evening sessions will be open to all desiring to attend.

Harold E. B. Speight, Dean of Men at Swarthmore College, has been made chairman of the hospitality committee, and Thomas E. Jones, President of Fisk University, has been named chairman of the Sub-Commission on Racial Relations, as Rachel Davis DuBois has found it necessary to resign from this responsibility because of illness.

Discussions in the meeting revealed that certain benefits resulting from the preparations for the Conference are already apparent although the Conference is still a year in the future. One of these is the stimulated interest in Quaker thought and principles due to the use of the Advance Study Outlines by local groups. A new vision is being attained of what Quakerism has meant in the past and what it can do in the future.

What is the answer of Quakerism to the challenge of secularism today when whole nations deny the reality of a God of Love, basing their faith on material forces? What is the answer of Quakerism to nationalism today when the sacredness of personality and freedom of conscience are sacrificed to the idea of the State as the Supreme Authority? What is the answer of Quakerism to militarism today, when the belief that force and violence are justifiable means of attaining desired ends is exemplified by increase in armaments of all the large nations of the world? These are some of the chief questions toward which study groups are directing their attention and efforts.

A second benefit is the effort being made by local groups and Commission members to state the present religious message, purposes and the principles of the Society of Friends. Each Commis-

sion is preparing a report or reports on the various subjects with which it deals. William E. Wilson, Chairman of Commission I, reported by letter that a number of papers on the spiritual message of the Society of Friends have been written. Reports of the other Commissions will concern the fields of the relation of the individual to the State; economic, racial and international relations; education and international co-operation of Friends.

Seminars, round table discussions and small study groups all over the world are making contributions to these reports, and it is expected that these revised statements of Quaker philosophy, principles, and purposes will be challenging. They are not to be thought of as official pronouncements or final statements since some of them will contain suggestions of new and untried approaches to the problems of the day. In general these reports will present the historic and present day Quaker approach to problems; they will review the difficulties involved in attaining these objectives and they will suggest the direction Friends should proceed to move. They are to be available early in 1937 and will serve as a basis for further study in preparation for the Conference. They will also be available in the future for students of social and religious problems and for concerned individuals.

It is constantly necessary for us to remind ourselves that the purpose of the Conference is to catch a new vision of the Kingdom of God and to find the ways in which this vision can be translated into social action. When the Chairman, Anna Griscom Elkinton called the meeting to pause for silent worship and prayer that these results might be achieved there was a profound spiritual forcefulness manifested in the waiting meditation.

LESLIE D. SHAFFER,
Executive Secretary.

THE DEAN OF THE SMALL COLLEGE

By Clyde A. Milner

All Friends interested in a Christian philosophy of education and particularly those in administrative positions in the small college will find valuable this new book by Dr. Milner, now President of Guilford College. At a time when the whole educational program is undergoing many changes, it is well to consider the author's able presentation of Christian implications of the duties and opportunities of the Dean of the small Liberal Arts College.

\$1.75

Friends Book & Supply House

Richmond, Indiana

INDIANA PASTORS MEET IN ANNUAL COURSE

Pastors and workers of Indiana Yearly Meeting met for their annual Short Course, July 6 to 10, at Quaker Haven, Dewart Lake, Indiana. Following a morning of informal fellowship together, ministers and their families assembled for the opening session, when Edgar H. Stranahan, by his informative discourse on Consumers Cooperatives evoked much interest and discussion.

Daily morning devotions were led, successively, by Nellie Davis, Herbert L. Haldy, John I. Wright, and Alice L. Trader, while the pre-luncheon worship hours were conducted by Charles Swander, Fred E. Smith and Russell Burkett.

Recreation activities at the lakeside and on the playground were enjoyed by ministers and their wives and children in the late afternoon preceding the five-thirty supper hour.

Each afternoon an address was given, followed by general discussion of the subject so presented. Informing and challenging lectures, planned so as to arouse interest in and discussion of the problems now confronting the Church, were given by persons both within and without the confines of Indiana Yearly Meeting: the Purpose of Our Local Church, by Homer Biddlecum; the Church's Basic Method, by Homer J. Coppock; the Place of the Sermon in the Church Program, by Donald B. Spitler; Our Church Program, by James R. Furbay; Adjustment of the Sunday School and Worship Hours, by Robert E. Cope; the Organization of the Church as a School in Christian Living, by Theodore Foxworthy; Finding and Training Leaders, by M. Marie Caswell; and the Question of Sunday Nights, by Howard W. Cope.

Following the evening meal, vesper services were held by the lakeside. These services, conducted by Clyde O. Watson and George W. Bird, were truly times of inspiration and rededication.

The theme of the evening addresses, also followed by discussions, was evangelism. R. Aaron Napier spoke on the Church and Evangelism; Oscar Trader on Personal Evangelism; Frank Chant on Mass Evangelism; and Adam H. Flatter on Education and Evangelism. The Oxford Group Movement was presented by Frank J. Long.

In spite of the oppressive heat which continued throughout the Course, attenders felt that its sessions had been significant and memorable, and we separated, feeling nearer to God and one another, and better prepared to resume our tasks in our respective fields of labor because of the fine fellowship we had enjoyed with Friends at Quaker Haven.

INEZ NAPIER.

Winchester, Indiana.

QUAKERDOM AT LARGE

The Danish-American Quaker journalist, Peter Guldbrandsen, who lives in California, is spending the summer in Alaska. He carried with him a minute from Berkeley, California, Meeting to the isolated Friends living in that far northern country whom he hopes to visit.

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A member of the Chicago, Illinois, Meeting, Elizabeth Ake, is planning to go to Jamaica this Fall where she will help Frederick and Erna Nixon in their work and assist them in the preparation of workers to go out into the different communities touched by Friends.

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Murray S. Kenworthy and wife have returned to Amboy, Indiana, after an extensive swing around the circle, in which they touched the Great Lakes, the Atlantic and Pacific oceans, and the Gulf of Mexico. Ward Avery, who has been in charge of the Amboy Meeting during their absence, will go to Fairmount, Indiana, for a month's service to the meeting there.

* * * *

At Denmark Yearly Meeting warm support was given to the suggestion that a new Friends paper, a monthly periodical for Scandinavian Friends, should be published. References were also made to the dearth of modern Quaker literature in Denmark, and Martha Marcussen's report of her Danish translation of "Colin Writes to Friends House" was hailed with delight as supplying a long-felt and keenly realized need.

* * * *

Announcement has been made of the resignation of William F. Nicholson, Recording Clerk of London Yearly Meeting, whom American Friends will remember as the genial head of the English delegation in attendance at the sessions of the Five Years Meeting in 1935. He will, however, continue his duties for another year, at which time he will have completed twenty-years of Friendly service in this important capacity.

* * * *

A new kind of Quaker service is outlined by J. Mahlon Harvey of the Friends Centre at Paris, France, who writes of the weekly programs to be held there this summer for tourists passing through Paris. It is proposed to have some examples of French music and five or six talks in English and French explaining certain aspects of French life. By these programs foreigners who are spending only a few days in the country can become acquainted with it in a way that would be otherwise impossible. The

Centre expects through this new service to aid about one thousand foreigners a year.

* * * *

In one of his first statements to the press since his arrival in California, D. Elton Trueblood, Chaplain and Professor of Philosophy at Stanford University, formerly a member of the Faculty of Haverford College, made this declaration of purpose: "I think the amount of paganism in our universities is greatly exaggerated. Many young people have had rather a poor religion. When they throw it over they and others think they are irreligious. I want most of all to reach students who are in revolt against what they believe to be ordinary religious thinking. I should like to help them find some common ground on which they can meet with intelligent Christians. What I am interested in is the religion of the inarticulate."

* * * *

Gordon Bowles and his wife, Jane Thomas Bowles, are at present located at Assam, India, where they are members of an expedition sent out by Harvard University to make an anthropological survey of the Indian people in an effort to determine their racial antecedents. They spent some months in the hills of northern India before coming down to Assam, which is not far from the "wettest" spot in the world, a region where the annual rainfall varies from

four hundred to six hundred inches. They will leave in a few weeks for Burma. Before their return to the United States, sometime early next year, they will have completed measurements of six thousand people, from which they hope to use one hundred samples in making their statistical computations. For all interested Friends we append the address of Gordon and Jane Bowles: American Express Company, Calcutta, India.

NEWS OF OUR MEETINGS

Vermilion Quarterly Meeting was held at Friends Chapel, July 10 and 11, with Edith M. Wilcoxon bringing the message to the meeting on Ministry and Oversight on Friday, and Simon N. Hester doing the same on Saturday. . . . About one hundred young Friends met on the lawn at Henderson Chapel recently to hear reports from the Young Friends Conference and the Illinois State Christian Endeavor Convention. Later, games and refreshments were enjoyed. . . . At the Sunday School Conference held at Lindsey Chapel during the month of July, the Vermilion Grove Sunday School won the banner for having the largest representation. On that occasion short talks were given by various pastors on the subject of "What the Sunday School Should Be."

* * * *

Chicago Friends of the 57th Street Meeting enjoyed an informative talk on Unemployment Relief by Paul H. Douglas on August 6. According to announcements made on their monthly calendar, succeeding Sundays will be given over to addresses by Elizabeth Emerson on Racial Conflicts in New Mexico; by Addison Hibbard of Northwestern University on Modern Trends in Literature; by Ernest Price, Director of International House, on Paths to Peace; and by Alfred H. Cope on The Next America.

* * * *

Blue River Quarterly Meeting and Homecoming services were held at the Blue River Meetinghouse at Salem, Indiana, July 25 and 26. In the morning meetings for worship, Saturday and Sunday, Frank V. Stafford of New London, Indiana, delivered the sermons, as he did also at the Sunday afternoon session. The noon day luncheon on Saturday and the basket dinner and social hour on Sunday were enjoyed by all present.

* * * *

Yadkin Valley Quarterly Meeting, North Carolina Yearly Meeting, was held at Deep Creek, July 18. Each of the ten meetings in the Quarter was well

WANTED

Information concerning the relatives of a family named Gregg, that either resided in, or traveled through Wayne County, Kentucky, in the 40's, 50's or 60's of the last century.

There is an estate in probate here concerning one, Elijah Washington Gregg, who claimed to have been born in the county and state above named. The exact year of his birth is in doubt as it has been variously given as 1834, 1844 and 1857, the latter being the most likely. Since a search of the records in that county has failed to show anyone who might be related to this man, it is believed that his parents were journeying through Kentucky when he was born. As there was a considerable migration of Friends in early days from the southern States to the north, it is thought that his parents may have joined this migration.

Address information to Hollister Staniels and Associates, 1095 Market Street, San Francisco, California.

represented. An inspiring message was brought in the devotional period by Milner A. Cox of Yackinville. In the meeting for worship which followed, Murray C. Johnson, Field Secretary of the Yearly Meeting, gave an address on "Our Yearly Meeting's Greatest Need," which he defined as the need for an inflow of a mighty tidal wave of God's spirit, that would sweep us out of our old channels of thought and action into more direct courses of Christian service. Hugh White, a minister from Winston-Salem Meeting, also spoke. A picnic lunch was served by the Deep Creek Friends at the noon hour, and the regular business session followed in the afternoon.

* * * *

On August 2 the Ludlow Falls, Ohio, Meeting celebrated the fiftieth anniversary of the removal of their meetinghouse from the old Union cemetery north of the village to its present site. There was an all day program, with a basket dinner at noon. Alvin T. Coate of Indianapolis delivered the principal address of the day.

* * * *

Whittier, California, Friends enjoyed the privilege afforded them by the Whittier Institute of International Relations, of hearing Elbert Russell speak to them on July 5 on "The Pacifism of the Cross" and "The Sin of Dives." Another speaker brought to them by that same Institute was Senator Gerald P. Nye, who addressed a public gathering in the church auditorium. . . . Beginning with the first Sunday in July, the Meeting joined with other local churches in a series of Sunday evening union services.

INSTITUTE OF INTERNATIONAL RELATIONS

(Continued from page 322)

cil for Social Action, the Emergency Peace Campaign, the Friends Peace Committee, the various universities and colleges where the programs are held, the active local committees at each place, the hundreds of people who contribute financially, the loyalty of former members, the vision of Ray Newton who organized and launched the various Institutes, and the energetic promotion on the part of Institute Secretaries, including Tom A. Sykes, George Selleck, Richard R. Wood, Alva W. Taylor, Alfred H. Cope, Guy W. Solt, G. R. Gaedert, Lydia Michener, Roy L. Van Deman, Joseph Conard, and Paul Elliott.

Is this effort and expenditure worthwhile? It was Alice Freeman Palmer who said, "Put your lives into people. These reach other people, and those others still. And so you go on working forever." There is space for only one

expression from the many, many who have spoken their gratitude, "Those of us who were fortunate enough to be at the Institute can never tell you how much inspiration we received there. It was a high spot in a life time. I hope that we can pass some of it on!"

E. RAYMOND WILSON.

PACIFIC COAST FRIENDS PLAN CONFERENCE

The fifth annual Conference of the Pacific Coast Association of Friends and friends of the Friends will be held at Mills College, Oakland, California, August 14 to 16. According to the tentative program received from Howard Brinton, Clerk of the Association, emphasis will be given in the discussions and lectures to the Quaker theory of worship, the social testimonies of Friends, and problems of present day Quakerism. The concluding address will be given by D. Elton Trueblood of Stanford University.

HANDBOOK FOR PREACHING MISSION AVAILABLE

From the National Preaching Mission Committee of the Federal Council of Churches comes word of a new publication, "The Eight Day Preaching Mission Handbook," for use by churches and ministers cooperating in the National Preaching Mission to be conducted in the United States this Fall. The booklet is divided into nine sections, each of which relates to the successful preparation for and participation in this important Christian program. Copies of the handbook may be had from the National Preaching Mission Committee, 105 East Twenty-second Street, New York City for the following prices: 5 cents per copy; \$2 per 100 copies; \$9 per 500 copies; \$17 per 1,000 copies.

THE WHITTIER

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RECENT ACTIVITIES AT WILMINGTON

Services commemorating the fortieth anniversary of the dedication of the Wilmington, Ohio, Meetinghouse were conducted during the Sunday morning worship hour, July 26. Talks and readings, recalling scenes of the original dedication, and special music were features of the program arranged by a committee of which Laurena H. Farquhar was chairman. Irving Peelle gave a history of the meeting, and Lola M. Street told of the damage wrought to the former meetinghouse by a cyclone in 1894, and of the laying of the cornerstone of the new structure. Judge Frank M. Clevenger spoke on "Impressions of a Non-Member." Frances C. McDonald read from the Clinton County *Democrat* of 1896 the story of the dedication, at which John Henry Douglas gave the principal address.

Our pastor, A. Ward Applegate, who has spent the past month in study at Pendle Hill, returned home for a few days before his departure, July 29, for Cuba. His travelling companion will be Merle L. Davis, Administrative Secretary of the American Friends Board of Missions, of whose Executive Committee Ward Applegate is chairman. Aside from visiting the Friends missions on the island, they will make a study of the secondary schools there, and Ward Applegate will deliver a series of lectures to the summer Christian Endeavor Conference at Gibara.

Ruth Esther Fisher, a member of the Wilmington Meeting and a graduate of Wilmington College, will accompany S. A. Watson and his wife on their return to Whittier, California, where she will assist Dr. Watson in his work at Whittier College.

SERVICE WORKERS TO THE FORE IN WESTERN

From advance reports, Friends of Western Yearly Meeting will enjoy on Thursday evening, August 20, a most unusual and informative program concerning the far-reaching activities and personnel of the American Friends Service Committee.

Beginning with a dinner at five-thirty, in the Yearly Meeting dining room, Plainfield, Indiana, with E. Raymond Wilson presiding, a number of persons formerly connected with the American Friends Service Committee will be introduced. Not only have several old-time "Service workers" signified their intention of returning for this reunion with their original commander, Rufus M. Jones, but others who are now actively engaged in A. F. S. C. work in various places have accepted invitations to at-

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tend. Among the latter is Alfred H. Cope, Executive Secretary of the Mid-West Institute of International Relations. Workers in the Emergency Peace Campaign and in the Government Subsistence Homestead projects will be present, and the Church of the Brethren and the Mennonite group will send representatives.

There will be something to eat, much to be said, and more to be heard, displays to be seen, and a definite mental picture to take home regarding the work of the A. F. S. C.

Following a half hour of fellowship, Rufus M. Jones will bring the address of the evening at seven-thirty in the main auditorium of the Meetinghouse.

The committee in charge of the program is composed of Agnes Calvert and Frances Doan Streightoff of Indianapolis; Sumner A. Mills of Maywood; R. Furnas Trueblood of Plainfield; and W. Bruce Siler of Bloomington.

BIRTHS

JOHNSON—To Walter L. and Marjorie Johnson, Evanston, Illinois, May 21, 1936, a son, Lawrence Lee.

TORELL—To Donald and Alma Torell, Minneapolis, Minnesota, June 30, 1936, a daughter, Sharon Lois.

MARRIAGES

BEIDLER-GRANT—At Oakland, California, July 9, 1936, Margaret Grant, daughter of Josephine H. and the late Dr. Elmer D. Grant, to Paul Beidler. D. Elton Trueblood, minister.

FOR RENT

Lake Front Cottage, Dewart Lake, Syracuse, Indiana. Five Rooms, \$15.00 per week. Marion L. Steddom, R. 1, Franklin, Ohio.

NOTICE

Western Yearly Meeting visitors wishing hospitality please address Alice Hampton, Plainfield, Indiana, chairman of the Hospitality Committee.

NOTICE

Friends visiting New York City find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church, all transportation. Mary A. Fowkes, 454 Riverside Drive. Telephone Monument 2-4247.

SCHEDULE OF YEARLY MEETINGS FOR 1936

(With name and address of Clerk)

WILMINGTON—August 17 to 23, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

WESTERN—August 18 to 23, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

IOWA—August 25 to 30, Oskaloosa, Iowa; Percy M. Thomas, 615 East 13th Street, Des Moines, Iowa.

OHIO—August 25 to August 30, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Wor-

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ship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Bible School, 9:00 a. m. Meeting for worship, 10:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone GALLUP 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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Applications for entrance in Ninth Month can still be considered and names placed on the waiting list. Friends children will be given preference up to Eighth Month 15th. The Senior Class is full. A few more boys could be added to the Junior Class.

GEORGE A. WALTON, Principal, Box 351, George School, Pennsylvania.